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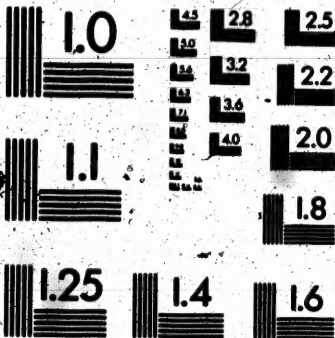
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STATEMENT OF
CHARGES

AGAINST

The Right Reverend Hibbert Binney, D. D.

Lord Bishop of Nova Scotia,

SUBMITTED TO

The Most Reverend the Metropolitan

OF THE

Ecclesiastical Province of Canada.

WITH

Documents and Correspondence.

1487



General Synod
of the
Church of England
in Canada

Church House

Toronto

Accession
Number

MM52 11
F. 38

STATEMENT OF

C H A R G E S

AGAINST

The Right Reverend Gilbert Pinney, D. D.

Lord Bishop of Nova Scotia.

SUBMITTED TO

The Most Reverend the Metropolitan

OF THE

Ecclesiastical Province of Canada.

WITH

Documents and Correspondence.

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*To the Most Reverend the Metropolitan of the
Ecclesiastical Province of Canada.*

MY LORD :—

1.—With profound regret I am compelled to address your Lordship concerning a matter of grave import to the Church in Canada.

2.—By a letter addressed to me on the 20th day of November 1886, by the Lord Bishop of Nova Scotia, I am made a party to the truth or falsehood of injurious charges preferred and disgraceful innuendoes conveyed by the Lord Bishop of Nova Scotia against or concerning a Clerk in Holy Orders of the Church of England in Canada. By the same letter I am also made a party to the injustice and grievance of the illegal sentence imposed on the said Clerk by the said Lord Bishop of Nova Scotia for the same alleged or imputed offences.

3.—I know that the said sentence is illegal and has been imposed contrary to the Canons of the Church in the Diocese of Nova Scotia ; also, that certain of the charges and innuendoes on which that sentence is based are groundless, and I believe that the scandal to which they are alleged to relate is largely the consequence of the culpable dealings and illegal actions of the Lord Bishop of Nova Scotia and of others, for whose actions in the matter the said Lord Bishop of Nova Scotia is also responsible, *ex officio* and otherwise.

4.—The published letter bearing date Nov. 26th, 1886, addressed by me to the Right Reverend the Lord Bishop of Nova Scotia, coupled with the correspondence and documents herewith submitted, show, I submit with respect, that I have exhausted all reasonable efforts which the occasion called for, to secure those recognitions of the Canons, the law and right principle, coupled with justice, which are the safeguards of every Christian, and particularly of every member of the Church of England, and that I have failed in these proper efforts. Therefore it remains for me to address your Lordship in your official capacity as Metropolitan on the matter, as prescribed in Canon IV. of the Canons of the Ecclesiastical Province of Canada, and particularly in the sections relating to "ACTION ON RUMORS."

5.—The "OATH OF CANONICAL OBEDIENCE" which binds the Clerk in Holy Orders affected by the charges and innuendoes preferred to me, a layman, by the Lord Bishop of Nova Scotia, and the sentence similarly communicated to me as imposed by the Lord Bishop of Nova Scotia, may influence through kindly feeling the said Clerk from voluntarily taking action in this matter, further than appearing, when called, as witness to the truth or falseness of the charges and innuendoes made to me, and the justice or injustice of the sentence imposed by the Lord Bishop of Nova Scotia for the alleged offences, and the legality or illegality of the acts of the said Lord Bishop, and the scandal and injury to the Church occasioned by the acts of the said Lord Bishop of Nova Scotia; wherefore it becomes the more incumbent on me, a layman, not affected by the "Oath of Canonical Obedience," and a member of the Synod whose Canons are violated, to accept the succour proffered by Canon IV. of the Provincial Canons of the Ecclesiastical Province of Canada.

THE CHARGES.

6.—By virtue of section IV. of Canon IV. of the Provincial Canons, I charge the Right Reverend Hibbert Binney, D. D., Lord Bishop of Nova Scotia,—

First.—With wilful violation of the Canons of his Synod, especially Canon I., on or about the 15th and 16th days of November 1886, in the matter of the Reverend Kenneth Cameron Hind, M. A. Such violation of the Canons of the Diocese of Nova Scotia consisting of:—

(a)...The refusal of License without trial or proper reasons assigned.

(b)...The refusal of Dimissory letters without trial or proper reasons assigned.

(c)...Suspension from the exercise of his office without trial or proper reasons assigned.

Such violation being more particularly set forth and displayed in the letter of the said Lord Bishop of Nova Scotia addressed to me on the 20th day of November 1886, a copy of which letter is hereto appended, (page 55), also in the letter addressed by the said Lord Bishop of Nova Scotia to the Reverend Kenneth Cameron Hind, M. A., dated November 16th, 1886, a copy of which letter is in part also

hereto appended, (page 32), and in the consequences of that violation, as manifested during the month of December 1886, in the Parish of Windsor and in the Parish of Newport, in the Province of Nova Scotia.

Second.—I charge the Lord Bishop of Nova Scotia with acting judicially *ultra vires* and *ultra licitum* in the matter of the Reverend Kenneth Cameron Hind, and in thus acting to have hidden his own culpable complicity, or the complicity of others for whom he was and is responsible, in the matter concerning which he has illegally and in violation of the Canon of his Diocese adjudicated.

Third.—With needlessly, unjustly and cruelly exaggerating charges and conveying unwarrantable innuendoes in writing and otherwise concerning the Reverend Kenneth Cameron Hind, M. A., as displayed in the aforesaid letter addressed to me by the Right Reverend the Lord Bishop of Nova Scotia, and in other letters, and thereon founding as stated, the illegal and unjust ecclesiastical sentence before referred to.

Fourth.—With permitting women in alleged ecclesiastical Association with the System of the Bishop's Chapel in the city of Halifax instituted by the said Lord Bishop of Nova Scotia, to formulate, print, and publish on and about the 15th day of November 1886, misrepresenting statements and groundless innuendoes of hurtful character concerning the conduct of the Reverend Kenneth Cameron Hind, M. A., in respect of the matter which formed the basis of the illegal and unjust ecclesiastical sentence imposed by the Lord Bishop of Nova Scotia as stated; and to distribute on or about the 15th day of November 1886, the same printed misrepresentations, a copy of which is hereto appended (page 41, also page 63), from the Episcopal Residence of the said Lord Bishop of Nova Scotia, No. 66 Hollis St., in the city of Halifax, and otherwise.

Fifth.—With supporting, and defending to me, a layman, the said action of the women aforesaid in alleged ecclesiastical Association with the System of the Bishop's Chapel, in the city of Halifax, instituted by the said Lord Bishop of Nova Scotia, concerning the matter and ground of the said illegal and unjust ecclesiastical sentence, and virtually declaring confidence in and approving of the said action to me, in a letter bearing date Nov. 30th, 1886, a copy of which is hereto appended. (Page 62.)

Sixth.—With introducing, citing and judicially using and acting upon the statements and opinions of the wife of the said Lord Bishop of Nova Scotia, such wife being in alleged ecclesiastical Association with the System of the Bishop's Chapel in Halifax, notwithstanding denial by the Clerk in Holy Orders affected by the statements so made and cited and judicially used by the Lord Bishop of Nova Scotia, and without any proof of the truth of such statements made by the said wife and cited and used by the Lord Bishop of Nova Scotia against the said Clerk in Holy Orders.

Seventh.—I charge the Lord Bishop of Nova Scotia with employing, as a Ruler in the Church, outrageous language in judicially setting forth alleged offences or short-comings, and in acting *ultra vires* judicially in relation to the said alleged offences or short-comings, to the great injury of parties affected by such outrageous language and judicial action, and to the scandal and reproach of the Church, of which the said Lord Bishop is, by virtue of his office, a Ruler, Protector and Minister.

7.—I respectfully submit that these unjust and untrue statements and innuendoes of women as set forth in the documents heretofore specified and herewith submitted, necessarily involve such defensive measures as the wide-spread publication of counteracting refutation, otherwise neither the clergy or laymen will at any time be safe from liability to the attacks of women, who may be ecclesiastically connected with any Church or Chapel System, and enjoy the encouragement and protection of Episcopal authority and approval in the perpetration of such acts.

8.—I do further respectfully declare that if the wilful violation of the Constitution or Canons of his Diocese by the Lord Bishop of Nova Scotia be permitted, or sustained by inaction, and the same violation be allowed to injure a clerk in Holy Orders and to harass laymen, or if the Lord Bishop of Nova Scotia be permitted to employ outrageous language judicially, and to act *ultra vires* in conformity or agreement with the same outrageous language, of his own mere motion, or if the Lord Bishop of Nova Scotia be permitted to use the agency of women in alleged ecclesiastical association with his Lordship's Chapel System after the manner set forth in the correspondence hereto attached, it is my conviction that the Church in Nova Scotia will receive lasting injury, and great damage will be

done to the cause of Religion in this portion of the Ecclesiastical Province of Canada, and most grievous dissensions and scandal, and reproach will arise therefrom.

9.—Further I am convinced that the manifest disregard the Lord Bishop of Nova Scotia exhibits towards "Charges, Reports and Rumors" is a menace to the Church in Nova Scotia, and to individuals, and can only be successfully met by wide-spread publicity of his illegal and unchristian acts, coupled with a call for that succour which the Church in Canada provides through her Canons for the injured and the oppressed.

10.—Therefore, I do now most respectfully and humbly pray your Lordship to take such steps in this matter as are provided in Canon IV of the Canons of the Ecclesiastical Province of Canada, or otherwise, and this notwithstanding technical imperfections in this letter of Charges, or the refusal or failure on the part of the Lord Bishop of Nova Scotia to notice "charges, reports and rumors."

And I further crave permission, to amend matters of form, or to formulate the several charges herein made, in such a manner as to conform to any prescribed "Code" or to any "Rules of Procedure" your Lordship may be pleased to direct.

I have the honour to be,

Your Lordship's obedient servant,

HENRY YOULE HIND, M. A.,

A Member of the Synod of the Diocese of Nova Scotia and a Member of the Synod of the Ecclesiastical Province of Canada.

Windsor, Nova Scotia, April 4th, 1887.

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ERRATA.—Page 11—Eleven lines from bottom, for "15th" read "16th."
Page 32—Six lines from top, for "need" read "must." Page 32—Seven lines from bottom, for "do" read "did."

THE BISHOP'S CHAPEL BRANCH

— OF THE —

GIRL'S FRIENDLY SOCIETY.

THE LADY PRESIDENT'S PUBLISHED CIRCULAR LETTER. (1)

Mr. Hind to the Rt. Rev. the Lord Bishop of Nova Scotia.

WINDSOR, NOVA SCOTIA, January 26th, 1887.

MY LORD.—I have recently received through the Post a printed document, entitled, "Copy of a letter addressed to the Associates of the Girl's Friendly Society, by the President." The date of the document is Nov. 15th, 1886. I have been informed that it has been officially distributed.

A cursory glance at its contents created a suspicion that I had read some of its phrases before. I turned to your Lordship's voluminous communication to me, dated Nov. 20th, 1886, and found my conjecture correct.

But on comparing the two documents I discovered that leading fundamental statements were diametrically opposed to one another. Your Lordship, as Bishop, made one important assertion, while your wife, as President of the G. F. S., made the opposite assertion, both being fundamental and relating to the same thing.

For instance—Mrs. Binney as President of the G. F. S., says on the 15th Nov., 1886:—

"The removal of the Care-taker as well as the Chaplain, was thus rendered necessary after such betrayal of trust. The Bishop having heard the sad story in his absence from home, waited patiently day after day on his return for some avowal from Mr. Hind of his action in the matter, but none was offered either by letter or by word of mouth."

(1) This published circular letter is printed at the close of this correspondence.

Subjoined is your Lordship's statement to me, dated the 20th November:—

"On Friday, 19th, (October) he (the Rev. K. C. Hind) wrote me:—'Your Lordship's displeasure has been of course incurred by my mode of action in the sad trouble that has occurred in the House of which you doubtless have heard. With respect to it I feel perfectly justified in what I have done, inasmuch as I acted consistently with my office as a Priest of the Church.'

"My answer to this was to ask him to come and see me the next morning, and I then pointed out to him the mischief that had been done, and he agreed, still insisting upon the propriety of his action, that his connection with the Chapel had better cease at an early date."

These two statements of the same course of action are quite contradictory. Mrs. Binney alleges and prints the allegation that neither by letter or word of mouth did the Chaplain make any avowal to your Lordship; your Lordship quotes an avowal in a communication to me, from the letter of resignation received by you from the Rev. K. C. Hind, nearly a month before your wife's allegation was made, and also you give the substance of further verbal communication solicited by yourself respecting the matter, as early as the 20th October.

These discrepancies are to me inexplicable when reference is had to the original letter of resignation from the Chaplain, dated October 19th, 1886.

May I beg of your Lordship to refer to that original letter and see if you have correctly quoted the Reverend gentleman's words, or if you have not omitted an important paragraph.

The Rev. K. C. Hind is now at Newport, your Lordship having licensed him to that Parish, and I have no opportunity to communicate with him without delay, therefore I avail myself of a copy of his letter of resignation he sent to me from Halifax at the time. It differs from your Lordship's quotation in some particulars and may be a rough copy only, hence I had better give the whole as it is before me.

THE CHAPLAIN'S LETTER OF RESIGNATION.

HALIFAX, Oct. 19th, 1886.

MY LORD,—After many days of serious consideration I feel it would be well for me to sever my connection with your Lordship's private Chapel at the end of the present year, March 1887.

My main reason for such a step is this:—I cannot and will not submit to any interference or dictation from any one, save your Lordship.

I have been dictated to in times past, and though feeling hurt, have said nothing.

This is the reason why I have not presented myself at 66 Hollis Street, during your Lordship's absence.

Again—your Lordship's displeasure has doubtless been incurred at my mode of action in the sad trouble that has occurred at 113 Spring Garden Road. With respect to it I feel justified in what I have done as consistent with my office as a priest.

I have endeavoured to do my duty faithfully at your Chapel in spite of many unsatisfactory things, and I do feel now that another might be better able than myself to undertake the work.

I regret placing this before your Lordship, for I am attached to the Chapel, and feel confident that I have the good will of almost all that go there.

I am, your Lordship's obedt. servant,

(Signed) KENNETH CAMERON HIND.

The avowal in this letter, dated 19th Oct., from which your Lordship quotes, together with the conversation on the matter with the Rev. K. C. Hind, your Lordship reports to me as having occurred on the 20th or 21st Oct., do not support your wife's printed statement to the Associates on the 15th Nov., that "none was offered either by letter or word of mouth."

In the communication with which your Lordship favoured me on the 30th Nov., you made a statement with regard to the resolution of the Associates. You said:—"I am told that it has not been circulated." I cannot easily give expression to my surprise at seeing this same resolution printed in full at the close of the remarkable communication read by Mrs. Binney to the Associates of the G. F. S. on the 15th Nov. and officially distributed in print shortly afterwards.

Will your Lordship be so good as to explain to me, at your earliest convenience, the cause of the misleading and hurtful difference between the foregoing statements, on one of which, (your wife's) a resolution was founded condemnatory of the alleged conduct of a clergyman of the Church of England, the same being subsequently disseminated officially, in printed form, under instructions from your wife as President of the G. F. S., and, the statement concerning the identical matter and individual communicated to me in writing by your Lordship as Bishop of the Diocese.

I have urgent reasons for this request which admit of no delay. I shall inform your Lordship of these reasons after I have received your reply, which I beg of you not to defer.

I am, your Lordship's obedient servant,

HENRY YOULE HIND.

REPLY OF THE LORD BISHOP.

HALIFAX, January 31st, 1887.

SIR,—I beg to acknowledge your letter of the 26th inst., but I absolutely decline to discuss with you the case of the Rev. K. C. Hind.

As an act of courtesy and having regard to the future welfare of the young man, I addressed to you, as his father, a plain statement of the circumstances that led to his removal from my Chapel.

If he takes exception to anything that I have said he can, if he chooses, call upon me for an explanation, and as a Priest of my Diocese he may expect such an answer as may be due to him from his Bishop.

I think, however, that after calm reflection he will probably perceive that his wisest course will be gratefully to accept his present position, admitting that he has been treated by me with the utmost consideration, and that inconvenience and loss incurred must be attributed entirely to the action of his father or himself, in publishing to the world what need not have been known beyond the limits of the congregation or of the society with which he was here more immediately connected.

Yours faithfully,

H. Y. Hind, Esq.

H. NOVA SCOTIA.

MR. HIND TO THE LORD BISHOP OF NOVA SCOTIA.

MY LORD,—I beg to acknowledge your Lordship's favour of the 31st January.

Allow me to state that you are under serious misapprehensions respecting my letter of the 26th Jan. It is quite a mistake to suppose that my enquiries concerned the case of the Rev. K. C. Hind *per se*: indeed they had special reference, as stated, to irreconcilable differences between the representations of that Case your Lordship addressed to me in a voluminous communication, and the representations of the same thing printed and published by your wife, as President of the G. F. S.

Your Lordship can not fail to see that when you, as Bishop of the Diocese, proffer me a statement in writing of vital importance to the life interests of my son, concerning a matter in which you are primarily concerned, and your wife as President of the G. F. S., publishes statements relating to the same thing which are diametrically opposed to what you, her husband, advance, it is proper that I should inquire into the reason of the difference.

But as you refuse to discuss the matter, it becomes not only my right but my positive duty to examine into the affair, and present my conclusions.

I will now briefly state one of the reasons which induced me to prefer my inquiry of the 26th Jan.

On the 20th Nov. you asked me in writing to find out whether my son had any document from you to show that he was ever "priest in sole charge of the Chapel." On the 30th Nov. you stated also in writing as follows:—

"As the Friendly Society is part of THE SYSTEM OF MY CHAPEL, your son, so long as he was my assistant there, could not evade his responsibility in connection with it."

I have to say that in order to answer your question, I asked the Rev. K. C. Hind before he left for Newport, to leave his papers with me so that I might run through them and endeavour to discover the document respecting which your Lordship made inquiry *from me*.

The result of this search was so surprising that I was per-force led to examine into the nature of your "Chapel System," to which you referred in your communication of the 30th Nov. I have recently returned from Halifax after having sufficiently prosecuted my inquiries into that and other matters.

These are culminating in developments of so unlooked for and alarming a character that I am compelled to notice them, and to answer certain allegations in your letter to me of the 20th Nov. Your Lordship will remember that I publicly described that letter "as exceedingly libellous and misleading." I regret to find that it merits a far worse descriptive title. This I will now proceed to show.

Further, I beg to call your attention to the patent fact that my letter of the 26th Jan. *quoted* the RESIGNATION of the Rev. K. C. Hind, as distinguished from "*Removal*" alleged by your wife. I notice that your Lordship now employs this term "*Removal*," notwithstanding antecedent correspondence proving accepted Resignation. Is this just, my Lord. It forces me to reproduce correspondence I should not otherwise have ventured to touch or allude to. The unchristian innuendo it conveys, coming from a Bishop, is a reproach which must be satisfied. By the use of this word in your note you open a new subject, concerning which recent revelations have been made to me of the gravest import.

This resignation ought to be on your Chapel Records, but I am informed this is not the case, and in place thereof, there is substituted a resolution framed in accordance with your Lordship's verbal statements in the absence of the Chaplain.

Let me once again assert, and I hope for the last time, that the Rev. K. C. Hind has nothing to do with my communications to your Lordship. He is busily engaged in his parish work. He holds very proper views of the relation between a clergyman and his Bishop. These views lead him and will continue to lead him I apprehend, to shelter his Bishop at the sacrifice of himself, provided that sacrifice does not go too far. But I am a layman.

There is not the slightest necessity for his writing to your Lordship. He has done that repeatedly already, but you have not answer-

ed his denials of the charges you preferred. You know, my Lord, you could not answer them, or you would have replied to the matter of his appealing letters now before me. You took the law into your own hands, closing your eyes to evidence, your intelligence to reason, and your heart to human feeling. You have written to me a frightful letter on the subject, which, although I have publicly described it as "exceedingly libellous," you have now the courage to state was a "plain statement."

It is my duty to show that you are sadly wrong, and that involves the whole question. I must answer your letter.

I am a layman to whom your Lordship has communicated this alleged "Plain Statement." Your wife is President of the G. F. S. and a lay-woman who has grievously interfered in the matter. She has constituted herself a judge; she has, with you, tried and condemned a priest of the Church of England on *ex parte* statements, chiefly her own, concealing at the same time your and her shortcomings, which were the real cause of the trouble. She has officially published her statements and conclusions, hiding at the same time the record of her own and your grievous abuse of Trust and neglect of duty in the matter. In fact, the President of the G. F. S. has publicly censured a clergyman of the Church of England in so outrageous a manner, that when viewed in the light of the facts I have now succeeded in unveiling, they give to her printed and published allegations the aspect of very irreverent and very sensational misrepresentations, which she has been permitted by you, her husband—the Bishop of the Diocese—to distribute.

On the other hand, your Lordship has written to me an account, which you now affirm is a "plain statement" of what happened and of what you have done in the matter. You have related *your* unsubstantial charges, and recorded your unlawful judgment, without that open trial which the law of the Church enjoins, the law of the land allows, and charity awards to the most friendless offender.

I find that you are all wrong, and so wickedly wrong that I must display it in the interests of the Church and Churchmen.

Inquiries very carefully made by me have proved indubitably that your Lordship and the President of the G. F. S. are the parties chiefly to blame in the matter concerning which you have constituted yourselves judges, and inflicted punishment.

I very much regret to read the words in your note to me, "That inconvenience and loss incurred must be attributed entirely to the action of his father or himself, in publishing to the world what need not have been known beyond the limits of the congregation or of the society with which he was here more immediately connected."

While I state it, I deplore the necessity for the statement, that practised ingenuity could scarcely devise a sentence more calculated to mislead the uninstructed.

"Inconvenience and loss," my Lord, are insignificant trifles compared with a clergyman's good name wilfully traduced by sensational misrepresentations cloaking grievous neglect on the part of the traducer.

The accusation that I, his father, published the matter to the world, should never have defamed your lips or polluted your pen. A moment's reflection would have convinced you that the 15th Nov. is not the 9th Dec., nor is the day of that last dark shadow on your life, the 2nd Dec., the same as the 9th Dec. I published my letter on the 9th Dec. as a consequence of your and your wife's publication made many days before the 9th Dec.

I state this fact in my letter published on the 9th Dec., 1886. I say:—

"The various versions of the matter in which the Bishop of Nova Scotia, the Rev. K. C. Hind and others are concerned, which have been permitted to find their way into the papers, particularly those in sister provinces, *make it necessary* that I should communicate to the public the true facts of the case." (1)

I will reproduce one of those versions published on the 3rd Dec., which I am very sorry to say has been traced to clerical lips, deriving, I presume, inspiration from your wife's sensational and irreverent printed conceit.

THE ST. JOHN "SUN."

I take the following from the St. John *Sun*, despatched from Halifax on the 2nd Dec. and published on the 3rd Dec.

(1) *To the Editor of the Mail:*

SIR,—The various versions of the matter in which the bishop of Nova Scotia, the Rev. K. C. Hind and others are concerned, which have been permitted to find their way into the papers, particularly those in the sister provinces, make it necessary that I should communicate to the public the true facts of the case. This is best done by publishing the correspondence between the lord bishop and myself. I wish it to be distinctly understood that my connection with this affair arose out of a very voluminous and most libellous letter written to me by the lord bishop on the 20th November, without any provocation. The Rev. K. C. Hind has nothing whatever to do with my correspondence with the lord bishop, and he is opposed on principle to any publication respecting church matters.

The libellous letter referred to above, is a sad illustration of reason at fault, or reason in a condition of painful unrest. It is the wild rush of a frenzied pen "breathing out slaughters." It contrasts strangely with the gentle suasion embodied in the answer to my strictures on the "COURT OF SIXTEEN MATRONS AND MAIDENS." I trust that what has occurred will be a warning to young and old ladies not to be beguiled into interfering in matters concerning church discipline. Let them think what the consequences *might have been* on the future of a young life, if the fitful aberrations of declining years, linked to power, should have been permitted unlimited sway. And what would become of "sweet religion."

HENRY YOULE HIND.

Windsor, December 7th, 1886.

"Professor Hind has a son who for some years has been Chaplain to Bishop Binney. He boarded in the house which is the head quarters of the Girl's Friendly Society. A woman who kept the house had two daughters. They went astray socially, and Rev. Mr. Hind married them to men to whom they were engaged, to save them from future disgrace. He did not report these facts to the Bishop, and when Mrs. Binney, patroness of the Society heard of it, she was very much exasperated, and expressed her opinion to Rev. Mr. Hind in unmistakable terms. The Chaplain as spiritedly replied and the consequence was that the Bishop SUSPENDED him."

This allegation in various forms had gone all over Canada, and would remain, if uncorrected, with much other matter, a standing record. Suspension, churchmen know, is a punishment of extreme severity, and only warranted after trial, and the presentation of proof of sufficient wrong-doing. The inference derived from alleged "Suspension" is very detrimental to a clergyman. No one knows that better than your Lordship. It is a brand which nothing can remove as long as the circumstances remain unexplained or without unanswerable protest.

But did it never occur to your Lordship how unwise, unjust and unchristian it was for you to use the word "Suspension," and pretend in writing to me and to others that you had inflicted it?

You admit that the License of the Rev. K. C. H. became void by his resignation on the 31st Oct. Therefore, you had NOTHING TO SUSPEND on the 15th November.

Was it generous to produce, propagate and encourage the impression that you had inflicted "Suspension" without trial; and say so in your letters?

I have found out during my recent visits to Halifax some of the reasons which must have led you and the President of the G. F. S. to concert and manipulate this grievous wrong in order to cloak or smother your own shortcomings.

I shall now proceed to portray the facts I have ascertained and the impending consequences to the Church and Society should those facts and acts remain unneutralized by exposure or protest.

THE SYSTEM OF THE BISHOP'S CHAPEL.

It is incumbent on me first to answer the inquiry you made of me on the 20th Nov. 1886, whether I could find out from the Rev. K. C. Hind if he had any document in his possession to show that he had ever been appointed by you Priest in sole charge of your Chapel.

I will quote the precise words of your inquiry so that there may be no mistake. You say:—

"He speaks of himself (the Rev. K. C. Hind) as Priest in sole charge of the Chapel. You might perhaps find out from him when or by what document he was placed in such a position."

Your letter addressed to him two days after his ordination is as follows :—

HALIFAX, March 11th, 1884.

MY DEAR MR. HIND,—I hasten to relieve your mind with reference to your destination and to inform you that I wish to have you TAKE CHARGE OF MY CHAPEL after 31st inst. There is a difficulty in having a Deacon inasmuch as I have often to be absent and there is a weekly celebration, and it may be necessary to admit you to Priest's orders as soon as you are of the Canonical age next July."

You go on to say :—

"I shall wish you to live as near to the Chapel as may be practicable and to work through all the District to the west of Robie St., to the N. W. Arm. The great defect has been the lack of pastoral visiting in the case of my Chaplains hitherto and this I particularly want to remedy."

He was admitted to Priest's orders shortly after he came of canonical age, and no other person was ever in charge during your Lordship's prolonged absence in England, or during your confirmation tours, or your visits to the United States, or your various visitatorial duties in Prince Edward Island, &c., &c., up to the date of his resignation.

May I not respectfully ask whether there is anything on record in the minutes of your Chapel committee in 1884, to show what arrangements were made with the clergyman placed in charge of your Chapel?

So surprising are the accounts I have received during my recent visits to Halifax respecting the constitution of your "Chapel System," and the proceedings of your Chapel committee, that I must reserve for the future full notice of this matter.

MRS. BINNEY'S RELATION TO YOUR LORDSHIP'S CHAPEL SYSTEM.

In inseparable but somewhat occult association with this subject, I observe a further remarkable paragraph in your Lordship's letter to me of the 20th November.

One of your complaints is as follows :—

"During my absence he (the Chaplain) has always been directed to go to my house every Friday morning to see whether there was any communication from me through my wife. This he has refused to do during my late absence. He complains in the above letter of the many disagreeable things that he has had to endure, &c., &c., &c."

It appears that the strained relations between your Lordship's wife and the Chaplain reached such a degree of tension during your Lordship's prolonged absence last summer, that it led to the paragraphs in the Chaplain's resignation your Lordship has omitted in your letter to me, and neglected to put on the records of your Chapel.

Allow me to repeat these omitted paragraphs from the Chaplain's letter of Resignation :—

"My main reason for such a step is this,—I cannot and will not submit to any interference or dictation from any one save your Lordship.

"I have been dictated to in times past and though feeling hurt, have said nothing.

"This is the reason why I have not presented myself at 66 Hollis Street during your Lordship's absence."

As far as I can learn there is no provision in the Church Act of Nova Scotia, or any Synodical Canon, or even in Church Laws or Canons elsewhere, which stipulates that the Rector's wife—even if she be at the same time the Bishop's wife—shall become under any circumstances the medium of communication with the Chaplain or Curate in charge. One would have thought that if your Lordship could not communicate directly with the Chaplain, the Chapel committee, or its presiding officer, during your absence, would have been the proper person.

It looks to me as if Mrs. Binney retaliated pretty strongly in her printed letter to the Associates for this denial of authority, and I am very much afraid that appearances go to show a still further effort at retaliation than meets the eye. The grounds for this suspicion will presently loom into view.

THE DAUGHTERS OF THE CARE-TAKERS. DOWNE TERRACE.

Failing to get a reply from your Lordship to the very reasonable inquiry in my communication of the 26th Jan., I now return to the published letter of the President of the G. F. S. and approach a very serious matter. This I shall handle with as much delicacy as is possible, in view of its importance.

The President of the G. F. S. says in her printed circular communication of the 15th November :—

"The facts are these : two sisters, daughters of the care-taker of the rooms in Lanadowne Terrace and G. F. S. members, fell into deadly sin *as has since transpired*. The eldest was married by the Chaplain openly and went away."

Your Lordship says in your letter to me of the 20th Nov. in relation to this matter,—*"The facts which I will briefly state, that you may have them correctly, are, that two of the daughters of the woman in charge of the G. F. S. House where he resided, sinned grievously, and one of them was married by him in March openly and went away with her husband."*

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"SISTER ALICE" AND DAUGHTER NO. 1.

Turning over the correspondence left with me, you may judge of my astonishment when I found a passage in one of your Lordship's letters which showed that you knew of the failing of the sister who was married openly by the Chaplain, some considerable time before the Chaplain became your tenant at Lansdowne House, in which the girl occasionally resided with her mother, the care-taker. You were informed of this by "Sister Alice," who resided at Lansdowne Terrace prior to the Chaplain becoming your tenant there in Nov. 1885. You state this extraordinary fact in black and white, under date Nov. 16th, 1886. You say:—

"'Sister Alice' when there (at Lansdowne Terrace) told me what evidently, as we now see it, was the truth respecting ———, but knowing that she was crotchety, I contented myself with speaking to Mrs. ———, (the mother) and she positively denied the statements."

Notwithstanding the warning given by "Sister Alice," respecting this member of the G. F. S., you rented rooms to the Chaplain in the house where this girl occasionally resided with her mother, and you did not say anything to the Chaplain or the Associates about the matter. What did the Lady President do?

Yet you allow your wife subsequently to publish the statement that:—"These girls are to us a most sacred charge, for whom *before God*, we each must give our account." And again—"How shall we answer to the parents for the contact of their daughters with improper companions."

It is clear that you both promoted the contact the Lady President deplores by most culpable negligence. You failed to inform the Chaplain until *after the evil was done*, and then as the sequel shows you condemn him for "unfaithfulness," in not telling you in a similar case, where mercy and pity and tender feeling came in and pleaded for silence, and when he did tell you, as we shall see presently, you did not act in this second case.

You never told the Chaplain about "Sister Alice" until the 15th Nov. 1886, in the letter conveying your sentence, which I shall soon reproduce

So much for daughter No. 1. I now turn to the record of daughter No. 2.

MRS. BINNEY'S STATEMENT CONCERNING DAUGHTER No. 2.

The President of the G. F. S. says,—*"The second girl was married by him on Easter Monday secretly at the Bishop's Chapel. * ** This secret marriage was accidentally discovered two months after it took place; and then Mr. Hind excused himself and said that the girl

had married a very nice young man, but *no* word about a far worse secret, which he was hiding, and apparently did not intend to divulge."

But Mrs. Binney omits to say that the marriage was duly registered in the Chapel Register; also, that upon inquiry from your Lordship when the alleged discovery of the marriage took place, the Chaplain, in the most delicate manner, did hint to you that there was a reason for the sudden and secret marriage. It is reasonable to suppose that you communicated this information to your wife, the President of the G. F. S.

The President of the G. F. S. continues her narrative in the following words:—"I had an interview with our member, and told her how foolish and wrong she had been to allow any thing underhand in the matter—that she was bound to have sent in first her Guide-book, and that such secrecies were injurious to the Society and her companions. She replied in an injured tone that being married quietly could not injure the Society, *but I had no suspicion of the real state of the case*, never supposing that the Chaplain could lend himself to any such deception."

Allow me now to draw your Lordship's attention to dates, and then permit me to ask two or three questions, which the character of the imputations and the sentence you imposed certainly allow.

The dates are these.

The girl was married April 26th, 1886. Your Lordship asked the Chaplain concerning the marriage, *and if there was any reason for it*, (1) about two months after April 26th, or about June 26th.

The President of the G. F. S., your wife, states in her published letter that she saw the girl on the matter about this time, (2 months after marriage) and conversed with her touching the sin of her secret marriage, &c., &c.

(1) This matter is more fully set forth in my published letter to your Lordship, dated Nov. 26th, 1886, as follows:—

Now, these are the facts of the case on which these women record their approval of your action before it is taken:—

One evening in April last J— D—, aged 21, asked the Rev. Kenneth Cameron Hind, M. A., Chaplain of your Lordship's private Chapel, to marry him to E— L—, aged 20. E— L— is the daughter of your then tenant in the Girls' Friendly Society's House. J— D— preferred his request with tears in his eyes, saying that the marriage was necessary. The mother, your tenant, urgently pleaded with the Rev. gentleman that he would not tell the Bishop, fearing that your justice would not be tempered with mercy. The Rev. gentleman did marry them on the 26th April, being Easter Monday. The marriage was duly recorded.

After the marriage the man went to seek for work, the wife to her mother's rooms she rented from you, *she had no other home*.

Some weeks subsequently, when the Rev. gentleman went as usual to your house, among other things, you said to him—"By the way, I hear E— L— is married—was there any reason for the marriage?" The simple and expressive answer given was this, "He asked me to marry them." At a subsequent period you examined the marriage Register, and the matter dropped.

On the 18th July, or about three weeks after this recorded interview, the child was born, according to your Lordship's letter to me.

Now, is it probable that one married woman having grown up children, can remonstrate with another young married woman under her charge, scarce three months wedded, and only three weeks before her child is born, concerning the sin of a secret marriage, &c., *without observing the figure of the sinner?*

Is it reasonable to suppose that the Lady President did not ask the girl *why she was married secretly?* Or did the figure of the girl preclude the necessity for such a question?

Your Lordship put the question to the Chaplain and he hinted in a very delicate way that there was a reason for a speedy marriage.

Mrs. Binney would probably be as curious as your Lordship, having the "sinner" before her eyes, and being responsible for her good conduct as a member of the G. F. S. Mrs. Binney acknowledges this responsibility in her printed circular in very strong language. The Lady President says:—"These girls are to us a most sacred charge for whom *before God* we each must give our account." This is language of a most decided and unmistakeable character. Therefore it is pretty certain that Mrs. Binney asked the girl why she was married secretly, or if she failed to do this, it was because the girl's figure, three weeks before her baby was born and less than three months after marriage, plainly showed that such a question was unnecessary.

I need not pursue this subject, nor introduce outside proof, for it is circumstantially clear that both your Lordship and the Lady President, your wife, knew from information obtained by inquiry, coupled with individual observation, what was going to happen very shortly in your Girls' Friendly Society's House, and yet, you both, being the only persons in authority, decided not to move in the matter, but let things take their course, and you both became accessaries to the "indignity" that the child should be born in your "House devoted to Purity."

I have now respectfully to ask, considering the premises, and what you both have written and one of you published on the matter.

First.—Why did you allow a young clergyman of the Church of England, your Chaplain in charge of your Chapel, innocently to rent rooms from you in "a House devoted to Purity," concerning one of whose inmates (Daughter No. 1 of your tenant the care-taker) you had been previously informed by your official "Sister Alice?"—"Sister Alice" is a deaconess ordained by yourself, and her express duties were "the religious instruction of the neglected, the rescue of the fallen, and duties of a kindred nature."

Second.—Why did you allow Daughter No. 2 of your tenant the care-taker to remain an inmate of your "House devoted to Purity," after you had been informed by your Chaplain, as the result of your inquiry, that there was reason for her speedy marriage.

Third.—Why did the President of the G. F. S., your wife, after

conversing with the girl in the G. F. S. House of which she was an inmate, three weeks before her baby was born, and observing her figure, allow her still to remain there with speedy results in view, if she objected to the baby being born in the house on the score of "indignity."

Further—Why, four months after the occurrence had taken place, did the Lady President venture to write and publish the following words:—

"Thus knowing what our Society is, and his Bishop's affection for it, he (the Rev. K. C. H.) most cruelly put this indignity upon us that the birth should take place under our roof, which should have been protected by his fostering care. Thus the House devoted to purity has become a sad reproach. The Chaplain not only connived at the child being born *under the Bishop's roof*, but also that it should there remain concealed."

Allow me to analyze this statement more fully. After your Lordship had been informed as the result of your own inquiry, that there was a reason for the speedy secret marriage, and after your wife had spoken to the girl, reasoned with her, admonished her and observed her figure, why did not both of you, being in authority, instantly take steps to prevent the "indignity" you deplore.

This "indignity under the Bishop's roof," no one besides yourselves could interpose to hinder or inhibit, and the responsibility rests entirely and jointly with you and your wife.

The Chaplain was not only powerless to interfere, but he had no business to interfere—he was merely your Lordship's tenant. He had nothing to do with the Girls' Friendly Society, and any responsibility passed from him to you, after you and the President had been informed. You were both accessaries to the "Indignity" in July, then why do you take it up in November and lay the blame on the Chaplain? The Chaplain's relation to the G. F. S. is shown further on.

In dealing with this matter I submit that you can not act in the double capacity of accessary and judge. Where is the record of your own condemnation?

MISCONDUCT AND TREACHERY.

Am I not now justly entitled to ask in view of the premises, why, knowing all these facts, did you write to me on the 20th Nov. the following sensational paragraph, ignoring prior information:—

"But while at Chicago shortly before my return, I received the astounding intelligence of his (the Rev. K. C. H.) *misconduct* and *treachery* with respect to the G. F. S., in consequence of which I left Chicago at the first hour at which I was at liberty and travelled day and night to share with the Directors of that Society the heavy burden laid upon them."

What was your object in writing this nonsense to me? What do

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What do

you mean by "Misconduct and Treachery," concerning which, if there were any, you knew all about on June 26th, or four months before, and then did not say anything? Why did you revive this matter in November and pretend that you did not know it before? What did "Sister Alice" tell you? Then think of Mrs. Binney, writing and printing, that she had "no suspicion of it," but conceding that she saw the girl, just about to become a mother, standing in front of her and answering questions as to her secret marriage not three months before. The "Misconduct and Treachery" lies on other shoulders, my Lord, and is of the gravest character.

THE BISHOP'S AND THE LADY PRESIDENT'S RESPONSIBILITY.

You have endeavoured to thrust your own and your wife's concerted neglect on a young clergyman who was powerless to act in the matter?

The fact is, you two, after being informed of what was certain to happen, and being alone in authority, adopted the course of standing aloof and awaiting the denouement from afar, for certain reasons known to yourselves.

Your wife says:—"After that (the interview with the girl on or about the 26th June) I saw but little of any of the family." Now why did Mrs. Binney see "but little of any of the family?" Is not this a confession?

The Lady President says:—"How shall we answer to the parents for the contact of their daughters with improper companions. These girls are to us a most sacred charge for whom *before God* we each must give our account."

Then why did the Lady President, avoid seeing the care-taker of the G. F. S. House and her family? Did she not neglect her charge for a special reason?

I submit that it was impossible you could have been informed at Chicago, during October, concerning a matter you knew in June. You may have been informed of *consequences* in October which had been pointed out to you in June as certain to happen if you did not bestir yourself. You and your wife made sure of the "indignity" occurring under "the Bishop's roof," and then, when it occurred, you denounced it. I fear there was something else which hurried you in such hot haste from Chicago so that you arrived, as you tell me, in Halifax on the 15th Oct. But be that as it may, your correspondence with the Chaplain up to the 15th November, is so thoroughly harmonious and courteous and kind, that it is irrational to imagine the charges of "misconduct" and "treachery" having been thought of prior to Nov. 14th or Nov. 15th, of which more anon.

As a further illustration of the importance of dates in this matter,

I beg to call your Lordship's attention to the following:—On the 3rd page of your letter to me of Nov. 20th, you say,—

"The birth of her child which occurred on July 18th, was only known to *them* (the Associates) through an accidental visit of Mrs. Binney to the kitchen in October, &c., &c.

"He (the Rev. H. C. K.) on the next Sunday preached a sermon understood by all acquainted with the circumstances as a direct attack upon Mrs. Binney and the Society, &c."

Turning to Mrs. Binney's printed letter I find that Oct. 1st was the day on which she made the alleged discovery, or rather *expected* discovery. Oct. 1st fell on a Friday, therefore between Friday and Sunday Mrs. Binney must have spread the information which enabled "all acquainted with the circumstances" to feel that the sermon was a direct attack upon her. I may mention incidentally, that I have read the sermon. The text is—"Let him that is without sin among you first cast a stone at her." I find nothing in this sermon different to what might be preached with good effect in every pulpit in the land. I am told that after the service a prominent lady in Halifax said to Mrs. Binney—"What a good sermon that was of Mr. Hind's." Opinions therefore differ on this matter.

THE RELATION OF THE CHAPLAIN TO THE GIRLS' FRIENDLY SOCIETY.

In the letter which your Lordship addressed to me on the 30th Nov. 1886, you say:—

"As the Friendly Society is part of the SYSTEM OF MY CHAPEL, your son, so long as he was, my assistant there, could not evade his responsibility in connection with it, and was only accommodated with lodgings in the House of the Society as such assistant. Mrs. L. — WAS DEFINITELY IN CHARGE OF THE G. F. S. ROOMS, FOR THE CARE OF WHICH SHE WAS PAID, HER RENT BEING FIXED ACCORDINGLY. She had cellar and kitchen, three bed rooms, one of the best in the house, and bath room large enough for a child's bed."

What was this responsibility? In order to define it, allow me once again to refer to dates. The Rev. K. C. H. was appointed by you to take charge of your Chapel in March, 1884. Your Friendly Society was ushered into existence at Lansdowne Terrace some months after that epoch. Then how could an arrangement made in 1884 have any relation to an adjunct created subsequently, with which the Chaplain had absolutely nothing to do officially at any time, his only relation to it being that of tenant of vacant rooms in your House at Lansdowne Terrace, where the lady Associates and the girls met once a fortnight. HE WAS VERY RARELY INVITED TO THE MEETINGS. HE HAD NO OFFICIAL CONNECTION WITH IT WHATEVER.

Mrs. Binney permits to be appended to her letter the resolution

of the Associates, in which the bold assertion is made that the Chaplain was "IN CHARGE OF THE GIRLS' FRIENDLY SOCIETY'S HOUSE." Your Lordship very properly contradicts this in your letter to me of the 30th Nov. I reproduce this letter in the Appendix. But your letters to me are written letters; this bold assertion permitted by your wife was printed and published to be circulated throughout the Diocese, and it forms the fundamental statement in the resolution most likely to produce a bad impression.

Considering the texts of Scripture quoted by the Lady President concerning "Truth," and other virtues, this published misrepresentation is about the worst feature in the whole matter—it is so cruelly and suggestively misleading. Why you permitted this printed document to be circulated from your house, is a mystery black as ink.

I am surprised that the Lady President did not see that if you had put the Chaplain in charge of the G. F. S. House, after what "Sister Alice" had told you about the care-taker and daughter; it would have been a crime of unpardonable character. You would have put him into a trap, and used it afterwards to condemn him.

I am told that none of the city Clergy have any thing to do with your "CHAPEL BRANCH" of the Girls' Friendly Society at Lansdowne House; that none of the wives of the city Clergy join with the Associates in this adjunct to your Chapel System. You and your wife are alone in your management and responsibilities. In your address to the Diocesan Synod of Nova Scotia on the 1st July, 1886, your Lordship laments this isolation in the following words:—

"In my last charge I called the attention of the Clergy to two valuable Associations designed to promote purity in both sexes, and I very much regret that not the slightest attention has been manifested to my words. Two years have elapsed, and so far as regards this very important matter we have made no progress whatever."—(Page 88, Journal of the 18th Session of the Diocesan Synod of Nova Scotia.)

What is the reason of this extraordinary isolation? The "GIRLS' FRIENDLY SOCIETY," properly and humanely conducted, is a most valuable Institution. It is capable under wise and christian management of conferring many and wide spread blessings, and its object commends itself to all christian women and to all christian men. But under your management, and subject to your impracticable hallucinations your Branch can make no progress, and its feeble life is a lingering decay.

THE SYSTEM OF YOUR LORDSHIP'S CHAPEL

Apart from the fact that the "System of your Chapel" is a public institution supported by public contributions, your references to it justify me in inquiring into that system, and especially for reasons more fully set forth hereafter.

I have recently gathered in Halifax the following information :—
Your Chapel is governed by you as Bishop of the Diocese and a committee elected by the congregation. *The Bishop has a veto over all acts of the committee.* This I understand is in brief, the constitution of your Chapel. It looks like an absolute ecclesiastical autocracy. It does not appear to have any recognition in the Church Act of Nova Scotia, nor is it recognized in its existing form as far as I can discover, in any Synodical Act either Diocesan or Provincial.

Is it not a creation of your own, existing on sufferance, a thing apart from any authorized Church of England institution as to its form of government, and not recognized by the law of the land, ecclesiastical or civil?

The committee raise in various ways about \$750 per annum. Of this sum the committee apportioned \$650 to the Chaplain, and \$100 to your Lordship. If your Lordship has not rendered any account of the method in which you have annually expended the \$100, it must be presumed that it was your stipend. The question is of importance because it involves the higher question of the legal constitution of your Chapel, and whether you have been acting throughout illegally.

I observe in your letter of appointment, dated March 11th, 1884, before referred to, you state to the Rev. K. C. Hind as follows :—

"We can give you at the least \$600, perhaps more, and you will escape the expense of a horse and outfit."

In all other particulars you use the first person singular. The "We" refers of course to your Lordship and the committee.

The character of your Chapel records is exemplified by the solicitation you have preferred to me, to find out if the late Chaplain has any document to show that he was ever placed by you as "Priest in sole charge."

The character of its records is further manifested by the surprising resolution adopted by the committee at your suggestion and even moulded, I am told, by yourself, after prolonged opposition by certain members of the committee, impelled by those instincts of fair-play which belong to the Anglo-Saxon race.

RESOLUTION OF THE CHAPEL COMMITTEE.

Resolved—"That while this Committee regret the dissolution of their connection with the Reverend Kenneth Cameron Hind, it appears to them that having regard to the STATEMENTS MADE BY THE LORD BISHOP of reasons for that dissolution, such separation is inevitable."

The dubious wording of this document is remarkable. It is a resolution which may mean anything, and which was based on *ex parte*

statements. It was passed by your irresponsible committee in the absence of the Rev. gentleman to whom it referred. The prior resignation of the Rev. gentleman, of which your Lordship quoted one paragraph to me in your letter of the 20th Nov., not having been put on your Chapel Records, and I am informed is not yet there.

So that, if occasion happens in three or four years time to hunt up the testimonials of the Rev. K. C. H., there stands on your Chapel Records the unsatisfactory and dubious resolution of the committee, founded on the *ex parte* statement of the Bishop, made in the absence of the Chaplain, but no sign is visible of the Chaplain's prior resignation, and of the reasons therein assigned for the same.

Is there in the Church of England, or in the law of the land, or in the instincts of freemen, a shadow of precedent for a resolution to be so presented, so adopted and so placed on Chapel Records concerning a clergyman of the Church of England, and, in such a one-sided and dubious form as this?

It is only paralleled by the resolution of the Chapel Branch of the Associates of the G. F. S., who are, as you allege, part of your Chapel System. Their resolution is based on the *ex parte* statements of the Bishop's wife as President of the G. F. S., and has been circulated in printed form so that "it might be understood throughout the Diocese," &c., &c. I refer to this "Resolution" further on.

Two important questions now arise, of great interest both to the Clergy and the Laity.

I.—Can an anomalous Chapel committee, consisting largely of a number of young men over whose actions the Bishop exercises the power of veto, express and RECORD AS AN ECCLESIASTICAL DOCUMENT, a resolution relating to a clergyman of the Church of England in his absence, based on *ex parte* statements of the Bishop and having no regard to prior proceedings and written documents relating to the same matter?

II.—Can a number of women forming an Association in alleged connection with the System of the same Chapel, under the Presidency of the Bishop's wife, meet together and pass a resolution to be distributed throughout the Diocese, concerning a clergyman of the Church of England, which resolution is based on *ex parte* statements put forward by the Bishop's wife in the absence of that clergyman, and which falsely assume his official connection with that Association?

Is there not something wrong in this SYSTEM OF YOUR CHAPEL? Is the sentence you imposed on the Chaplain recorded? If not, why not? This seems to me to be a most important question.

What is the relation of your Chapel System to the Rector of the

Parish in which it is situated? What is the nature of its property tenure? Is it a legal or an illegal body or institution?

What is its history? What was its condition before the Rev. K. C. Hind acceded to your Lordship's request that he should "take charge of your Chapel?"

THE CELEBRATION OF THE HOLY COMMUNION IN THE BISHOP'S CHAPEL ON NOV. 14TH, 1886 BY THE BISHOP'S CHAPLAIN.

The subject which I now approach is one of such weighty and solemn import that I must needs draw upon the written evidence before me for its presentation.

It deeply concerns both clergymen and laymen in this Diocese, for it raises the question whether the teachings in your Chapel are or have been of such a character as to induce a large portion of the congregation to join with the Chaplain in proceedings which you designate as "A PROFANATION OF THE HOLY MYSTERIES AND AN ACT OF SACRILEGE."

On Sunday, the 14th November, the Chaplain was permitted by you to celebrate at the early morning service and to preach his farewell sermon in the evening. I give the correspondence so that there may be no doubt about the matter.

The average number of communicants at the early service in your Chapel is about 80. On the morning of the 14th Nov., the day on which the Chaplain was to celebrate for the last time, the attendance of communicants reached the unusual number of 89, or more than four times the average. The morning was rainy; some of the communicants were well on in years, and walked a long distance. I am informed that there was one present, a member of your family, who retired without communicating. Hence you doubtless received early information concerning this unusual attendance.

You have narrated certain incidents in connection with this event in your communication to me of the 20th November.

This is what you say:—

"At his own request his connection with the Chapel ceased Oct. 31st, and his license given only for the Chapel became *ipso facto* void. However, at his special request I gave him permission to officiate at the Early Celebration and to preach in the evening on Sunday 7th (14th).

"This was a special favor and I hoped that he might avail himself of the opportunity to admit that he had acted injudiciously if not CRIMINALLY, and to express his regret that so much scandal had been caused.

"But instead of so doing he glorified himself, treating the attendance at the Holy Communion as "a proof of their love and esteem," whereas several were there according to their custom without reference

to him, and several others went merely because he had gone from house to house or written urging them to attend upon the occasion.

"Taking his own words as an avowal of his object in getting the people together, I held and still hold that it was A PROFANATION OF THE HOLY MYSTERIES AND IN MY OPINION AN ACT OF SACRILEGE."

THE CORRESPONDENCE WITH THE LORD BISHOP PRECEDING THE CELEBRATION.

Having given what you wrote to me on the 20th Nov., concerning the celebration on the 14th Nov., I shall now reproduce the correspondence which preceded the event. This correspondence does not disclose any feeling with regard to your "Chapel Branch of the Girls' Friendly Society," nor does it lend the faintest trace of colour to that astounding assertion penned by your wife relative to the "removal" of the Chaplain, or to your own use of the word "removal" months after the resignation had been sent in, and accepted as modified by mutual agreement, in the letters which now follow.

An outsider reading these letters would suppose that you and the Chaplain were on the best of terms until that unusual and I may add striking attendance at the Early Celebration on Nov. 14th, which was so swiftly followed by your dreadful letters of the 15th, 16th and 20th November. What is the meaning of this sudden change?

LETTER FROM THE REV. KENNETH C. HIND TO THE LORD BISHOP.

LANSDOWNE TERRACE,
Halifax, Nov. 2nd, 1886.

DEAR LORD BISHOP,—I got back from Windsor this evening having remained to assist Dr. Maynard on All Saints.

I would like, if convenient to you, to consider my engagement as Chaplain, as having closed on October 31st, 1886. However, I shall be here for two Sundays more, and would ask you, if you will kindly let me celebrate Holy Communion, 8 a. m., on Sunday the 14th, (Nov.) and also preach in the evening.

As I have not been feeling well for some time, I consulted our Dr. in Windsor and he tells me that my throat is in a rather bad condition, but with rest and the treatment he can give, it will be well in a few weeks.

I fancy Draper, if he has returned, would preach for you next Sunday morning, if you desired him.

I hope by the end of this week to have a new list of members attending the Chapel, and also list of communicants arranged in order, so that you may have no difficulty. I hope also to give some names of people who need instruction for confirmation—some people who are pretty well on in life, and ought to be *communicants*.

If you wish me to look after next Sunday notices please let me know what they are and I will take them to the papers.

Believe me, yours very truly,

KENNETH C. HIND.

THE BISHOP TO THE REV. K. C. HIND.

November 3rd, 1886.

DEAR MR. HIND,—As you desire to be relieved from your duties at the Chapel from and after 31st ult., I enclose cheque for \$45.25, being for 1 month at the rate of \$650 per annum, \$54.25, with deduction of \$9 rent for Mrs. L. and yourself.

I am happy to comply with your request to be allowed to celebrate at 8 o'clock on the 14th, and to preach in the evening of that day, when I will take as usual the 11 o'clock services and celebrate. Next Sunday the morning sermon will be preached by Rev. C. F. Lowe and the evening by the Bishop. As you are accustomed to deal with the printers I will avail myself of your offer to send them the notices for Sunday. As your throat is troubling you I need not ask you to use it although you are still remaining in Halifax. Mr. Lowe can assist on Friday and Sunday evening, and we take the whole service in the morning.

Mrs. L. has informed me that she intended to quit Lansdowne Terrace at the end of this week. Please inform her from me that the windows of the road cellar ought not to be left open, especially at night, and that if any damage is done she will be responsible.

Yours truly,

H. NOVA SCOTIA.

P. S.—I shall be glad to have the lists which you propose to prepare and to leave for my information.

I have now to ask:—After the resignation of the Chaplain on the 19th Oct. and the pleasant letters just given between your Lordship and the Chaplain of the 2nd and 3rd Nov., what does Mrs. Binney mean

by publishing on the 15th Nov., the day after the remarkable attendance at the Early Celebration on the 14th, Nov., the following statement already referred to:—

"The REMOVAL of the care-taker as well as the Chaplain was thus rendered necessary after such betrayal of trust." Why seek in print to convey a false impression?

Further, why does your Lordship write to me on the 31st Jan. and speak of the "REMOVAL FROM MY CHAPEL?"

Why not say in outspoken, plain English:—"The Chaplain tendered his resignation, and it was accepted by me." Why do you also seek to convey a false impression?

But this matter is a mere trifle compared with the frightful charge you bring against the Chaplain on the day following the unusual attendance at the Early Celebration in your Chapel on the morning of the 14th Nov.

This is your astounding letter.

THE BISHOP TO THE REV. K. C. HIND.

HALIFAX, Nov. 15th, 1886.

DEAR MR. HIND,—I was much surprised at seeing you officiating at St. Luke's this morning. Your preaching yesterday I thought might be under a misunderstanding, as you might have supposed (though erroneously) that my special permission to officiate at the Chapel yesterday covered other services besides the celebration and the sermon. You must be aware that you have never had any license except in connection with the Chapel, and that your license ceased with the termination of that connection. At present therefore the performance of any Church duty by you within the Diocese would be an offence against the Statute and as well as against the law of the Church.

I WAS PAINFULLY SHOCKED BY YOUR AVOWAL YESTERDAY EVENING OF THE AWFUL PROFANATION OF THE HOLY MYSTERIES, OF WHICH, TAKING ADVANTAGE OF MY CONCESSION, YOU HAVE BEEN GUILTY. You stated plainly that you wished the large attendance to be regarded as an evidence of your high position in the estimation of my congregation.

Now, whatever might have been assumed if this had been a spontaneous gathering the aspect is entirely changed by the fact that it was the result of 2 or 3 weeks special canvassing or entreaty, and that some of those who attended have most unreservedly condemned your course of action.

Such a use of the Holy Sacrament is in my judgment actually a
HEINOUS ACT OF SACRILEGE.

Yours truly,

Rev. K. C. Hind.

H. NOVA SCOTIA.

I must notice the statements in this letter at some length for they differ materially from allegations concerning the same thing made in your letter to me of the 20th Nov.

Allow me once more to refer to dates.

The Chaplain asked your permission to celebrate on the 2nd Nov. You replied on the 3rd Nov. The Chaplain officiated on the 14th. Therefore, between the 3rd Nov. and 8 a. m. on the 14th there are 10 days. In your letter you charge the Chaplain with "2 or 3 weeks special canvassing or entreaty," that is 14 or 21 days of what *you call* "special canvassing or entreaty."

In your letter to me you put the matter in a different form, you charge him with going "from house to house or writing, urging them to attend upon the occasion." Apart from the discrepancies as to time, the hyperbole is apparent in both cases, and it assumes the aspect of very extravagant diction prompted by feeling.

You allege:—"I was painfully shocked by your avowal yesterday evening of the awful profanation of the Holy Mysteries."

Is it in the least degree likely that a clergyman in the presence of his congregation would avow from the pulpit an awful profanation of the Holy Mysteries?

An avowal is a bold declaration. To avow, is to confess frankly. You understand the English language, my Lord, and yet, see how you use it.

You actually tell me that you hoped the Chaplain would confess from the pulpit that he had acted injudiciously if not CRIMINALLY in another matter *in which women were concerned*.

Who, is safe my Lord, when you permit yourself so wildly to prefer dreadful indictments, and as we shall presently see, act upon them, without hearing or without reason, when you possess the power.

Your reference to "the Statute" and "the law of the Church" is remarkable, considering the constitution of your Chapel System, and that surprising letter of the 16th to which I shall presently refer.

But what does the Chaplain say to this very serious charge. This is what he says:—

[COPY.]

73 BIRMINGHAM STREET,

Halifax, November 15th, 1886.

DEAR LORD BISHOP,—Your note, which I have just received, most certainly demands some explanation from me. With respect to my assisting at St. Luke's, I must plead ignorance, and on consulting my

license, I see the mistake I have made, and will therefore do no more duty.

With respect to the last part of your Lordship's note, it is almost impossible for me to realize that your Lordship can write such cruel words.

What I meant was this,—That the peoples' coming there was a proof and token of their love; for had they not felt this, they would not have come. I never thought for one moment that they would come to show their approval of how I had acted in certain matters.

As your Lordship says, there were those there who do most unreservedly condemn my course of action. I am conscious of having done very wrong in the way I acted, with respect to the affair at Lansdowne Terrace, and people have not hesitated to tell me so.

I most emphatically deny your Lordship's unjust and cruel charge, that I canvassed specially for two or three weeks. I hoped that, notwithstanding my faults and failings, when I was so soon going away, you would have told the people from the chancel that you had allowed me to celebrate, and asked the people to come. You did not. And so I wrote notes to many of the people, in which I said,—“That as it was my last celebration of the Holy Communion, I would be glad for my friends to come and join with me.” The greater number I told casually. There were many there I did not expect to see.

I had hoped from your Lordship's kindly and gracious manner to me in the Chapel, that all trouble was over, and that I might go away in peace to work in another part of the Diocese, and work for you. But from your note of to-day, I feel that the only thing for me to do, is to look for work in another Diocese.

I have said I would go to Newport until Easter, that then we may both be able to forgive and forget. As I have partly promised to go there, I shall go, if your Lordship is pleased to license me.

I am conscious that I have in many ways acted wrongly, but I think the way I have been treated is cruel and unjust.

I feel that your Lordship looks on me in the same light as you would look on men whose characters and lives are notorious.

My Lord, I am going away soon now. Am I to go away from my Bishop with the thought that you look upon me as a traitor?

Let me once for all tell you, that God, in whose sight I am, knows my heart, and that what I have done was from no desire to conspire

against you. My heart bled for that poor old woman, and I was frightened to tell you the sad affair, fearing the consequences that must result.

Believe me, yours truly,

KENNETH C. HIND.

There is a passage in this letter which puzzled me until it was cleared up on inquiry. The passage is this:—

"I had hoped from your Lordship's kindly and gracious manner to me in the Chapel that all trouble was over."

On referring to the correspondence before me I observe a letter, dated Sunday (14th), addressed by your Lordship to the Chaplain. It was written after you had received news from the member of your family of the unusual assemblage at the Early Celebration on that day.

This is the Sunday letter.

SUNDAY, (14th Nov.)

DEAR MR. HIND,—The present anomalous state of Chapel arrangements is very inconvenient and desiring to have Mr. Gwyllen regularly engaged in his work I will attend with him at the Chapel to-morrow (Monday) morning at 10 a. m., when I request you to be present and to hand over the keys with the Register and all other things that may be in your charge at present. Thanks for your offer to distribute the Reports of B. H. M., but they will furnish Mr. Gwyllen with a good reason for a first visit and an introduction to each of the families who subscribe. He will begin at once and I will give notice on Thanksgiving Day that we are ready to receive the subscriptions. Notices ought to have been given early in October, but owing to my absence and other circumstances it was forgotten.

Yours truly,

H. NOVA SCOTIA.

The interview in the Chapel took place on the Monday, and I am informed was very pleasant. You complimented the retiring Chaplain in the presence of his successor, on the neatness and order of everything that had been in the retiring Chaplain's charge. But when the Chaplain returned to his lodgings, filled with good-feeling at your "kindly and gracious manner," he found awaiting him there, your horrible letter of the 15th, just reproduced. Why did you not speak to the Chaplain in the vestry about the celebration, hear his answer and explanations, and accord to a faithful servant of God, at least a hearing. But you let him pass from a "gracious and kindly manner" without a word of warning, to that unsupported condemnation which he found in your letter, of the same date, at his lodgings on his return from service at St. Luke's.

THE UNUSUAL ATTENDANCE AT THE EARLY CELEBRATION.—THE CHAPLAIN BEING CELEBRANT.

Now with respect to your multiplied charges concerning the mode in which the remarkable attendance at the Early Celebration on the 14th Nov. was secured, may I not remind you that there are two parties to every agreement.

There were those who were, to use your words, "specially canvassed," "entreated" and "urged" to attend the Holy Communion as you allege. And there was the Chaplain who did this thing according to your statement.

Am I to suppose that you look upon a large proportion of the congregation frequenting your Chapel in such a light that they join with the Chaplain in the ratio of 69 to 20 to deliberately "profane the Holy Mysteries," and deliberately commit "an act of sacrilege."

The Chaplain utterly denies in writing the frightful charges you bring, but you heed him not. Have you importuned all or any of the 69 who attended above the average of 20, whether they are willing to confess or even in the slightest degree admit that they thus profaned the Holy Mysteries, or thus committed heinous sacrilege? Are all or any of them willing to acknowledge that they did intentionally scoff at Religion and palter with God. Yet you charge the Chaplain and them with doing this.

Have you asked all or any, whether they did not join with the Chaplain at his last celebration of the Holy Communion, as an acknowledgment of mutual trust in that infinite SACRIFICE such joining together inspires and cements, and, as a recognition of his faithfulness in bringing that trust home to them?

Do you charge an overwhelming majority of the communicants with this grave profanation? For you can not charge one only of two parties who concert together to do an evil thing.

Why did you so speedily forget the list of communicants proffered to you on the 2nd Nov. by the Chaplain, and accepted by you on the 3rd Nov.? Have you forgotten "some people who are pretty well on in life and ought to be communicants," the Chaplain names to you?

The being "pretty well on in life" and not communicants among your congregation, might justly be interpreted into prior spiritual neglect, certainly not chargeable to a young clergyman only two years and a half in holy orders.

Besides your Lordship ought to recollect that the Chaplain has been ten-fold more intimate with the different members of the congregation than yourself: You have been absent in England, in the United States, in your journeyings throughout the Province, &c., &c., whereas the Chaplain has made it his duty to visit and become friends with that portion of his congregation which are too often neglected on account of their *worldly status*. But to him, a SOUL has been a soul,

whether attired in purple or clothed in homespun, whether rolling in wealth or toiling for daily bread.

I am almost afraid to ask what the Lady President meant when she addressed to the Associates the words :—

"It is the old, old question—Barabbas or Christ? The multitude ranged on one side, not even taking the trouble to learn the truth, and on the other the thorn-crowned Jesus, laden with the sins of the world. Think what it may mean to palliate sin in the smallest degree. Let us be sure first of the truth of what we condemn, but once convinced let us have the courage to speak fearlessly, unmindful of the popular voice which is as a general rule untrue and dangerous."

What does Mrs. Binney mean by these words where she places them?

THE CHAPLAIN "INCAPABLE OF ANY THING LIKE A SERIOUS VIEW OF LIFE OR OF DEATH."

Before I proceed to discuss the letter of the 16th Nov. which discloses the terms of your sentence for the delinquencies charged by you, I ask leave to advert to the statement you made to me on the 20th Nov. concerning the Chaplain, because it seems to throw some light upon your state of mind at this time. You say to me in writing :—

"He (the Chaplain) SEEMS INCAPABLE OF ANY THING LIKE A SERIOUS VIEW EITHER OF LIFE OR DEATH."

You have assumed the rôle of prosecutor, witness, jury and judge : and you have closed your infliction of an exceedingly heavy sentence under these unlawful conditions with an avowal to me, a layman, that my son "*seems incapable of any thing like a serious view of life or death.*" Therefore it behooves me to inquire further into the matter and test the grounds for so sweeping an allegation and charge, which, if true, would certainly preclude the object from any ministration in Churches of the Church of England.

This surprising assertion follows swiftly after a demonstration of very unusual character on the part of the congregation under the charge of the clergyman you denounce and condemn. Moreover, it was a demonstration of that character which best supports the conception that he did take an unusually serious view of both life and death.

The fact that more than four times the average number who attend the early celebration in your Chapel, did come to "join with him" in the most solemn farewell recognition that can be made respecting the vanity of life and the seriousness of death, is to my mind sufficient proof of the unguarded character of your assertion and the unbalanced condition of your mind.

Then there is the "information" concerning your congregation which he proffered on the 2nd Nov., after his resignation, and which

you said on the 3rd you would be glad to receive. This "information" comprised, as the Chaplain's letter relates :—

- 1st.—A new list of members attending the Chapel.
- 2nd.—A list of communicants arranged in order.
- 3rd.—A list of those who need instruction for confirmation.
- 4th.—A list of some people, pretty well on in life, who ought to be communicants.

An outsider, not knowing any thing of your relations, would think that it was your province to furnish the Chaplain with much of this information. But it turns out that the Chaplain offers to supply it to you, and you accept it from a young man "who seems incapable of any thing like a serious view either of life or death," according to your account to me penned in one of your darker hours.

Besides this you forget his habits, and his daily work. It is very unpleasant to have to parade these, but they are in such contrast with your illogical hallucinations, that they require a brief notice :—

- 1.—Neither wine or spirituous liquors ever pass his lips.
- 2.—He does not use tobacco in any form.
- 3.—He does not and never has played at cards.
- 4.—He never dances, nor has he even waltzed with the young lady Associates who were beguiled into signing the "Resolution."

On the other hand—he has received a gracious message from the Hospital, that the patients often inquire after him. Letters come to me, recounting his constant and welcome visits to the sick in unlovely homes. Letters come to me speaking of his uniform kindness and attention to the poor. More solid testimonials attest gratitude for his ministrations by the bed of suffering and in the hour of death.

The children too of the choir, brought their loving gifts, and there were those of riper years who mingled their farewells with tears.

All this does not look as if many or any joined with you in the avowal that, "HE SEEMS INCAPABLE OF ANY THING LIKE A SERIOUS VIEW EITHER OF LIFE OR OF DEATH."

FIVE SOULS WITH NO SIGN OF PENITENCE SENT ADRIFT.

Considering the utter condemnation embodied in the passage I have quoted from your Lordship's letter to me, and its evil influence on a young life if you permit your lips to re-assert what you have allowed your cruel pen to indite, I feel justified in introducing a passage from your wife's printed letter, for which you are responsible, and the explanations which have been proffered me.

The Lady President says :—

"What could be sadder than this pitiful story? Five of our young

girls, whom Jesus loves, carelessly injured by the very hand which should have lovingly checked and upheld them. Five souls with no sign of penitence, *sent adrift* with every kind of ill-feeling encouraged," &c., &c., &c.

It had been a puzzle to me to find out where these FIVE souls came from, until an unexpected explanation cleared the matter up.

Mrs. Binney mentions first the two daughters of the care-taker, then on the next page the two girl-friends, who like christian women stood by the 2nd daughter when she was married, and when her baby was baptized by the Chaplain in the Chapel—that makes four.

But where does the fifth girl come in? There were five "*sent adrift*" according to Mrs. Binney.

Very recently a member of your Chapel explained to me that these were not the above-specified girls alluded to by the Lady President—the reference is to five *other* girls who withdrew from the G. F. S. in consequence of your unjust treatment of the Rev. K. C. H.

This matter is better set forth in the following letter from another source which corroborates the recent statement of your Chapel member.

HALIFAX, N. S., Dec. 8th, 1886.

"I read the Bishop's letter of Nov. 30th, 1886, addressed to you published in this evening's *Mail*. The Bishop knows perfectly well that the Ladies of the G. F. S. got up this document (the Resolution of the 16 Matrons and Maidens) and endeavoured at a meeting of the Friendly, not only to persuade BUT FORCE FROM THE GIRLS their signatures to the Document.

"A number of them refused, saying that they did not know the facts, and they were unwilling to sign such if it reflected upon your son, whom they respected.

"But this did not do. The President postponed the meeting another week, when his Lordship would be present. For what? You and I can infer. But I am glad to say that the rebellious ones did not sign, but took their books to resign from the Friendly, determined not to be forced to do what they considered an arbitrary injustice to Rev. K. C. Hinde.

"I write you this because I feel sympathy with your son in the treatment he has received at the hands of Bishop Binney, and, I may add that it is the universal opinion of those who know K. C. H. that he was the right man in the right place. So gentlemanly, so kind, and so attentive to his work, and so thoughtful of the poor of the congregation. His ministrations were very acceptable, and his Lordship will find he has made one mistake more than you have put to his credit.

I have watched your son, and his face itself is a benediction, and I trust that the scripture will be fulfilled in his case—it must be:—
"All things work together for good, to those who love God."

These five girls refuse to sign a resolution because they do not know the facts. This resolution contains a statement which they know to be untrue, namely, that the Chaplain was in charge of the G. F. S. House. They take their books, and leave the Society to preserve their integrity. Yet the Lady President describes them as :—

"Five of our young girls, whom Jesus loves, carelessly injured by the very hand which should have lovingly checked and upheld them. Five souls with no sign of penitence *sent adrift* with every kind of ill-feeling encouraged," &c., &c.

This is too bad. It requires no comment. It speaks for itself. How can any Society flourish under such management, and what chance could a young clergyman have with such methods.

Your Lordship finishes the page in your letter which contains the broad generalization it has become my duty to disprove, with the following words :—

"Much of his time has been spent with 2 Presbyterians—S. and S.—the former decidedly opposed to our Church."

I inquired into this matter and received for answer :—

"Well—I found that I could not make him a Churchman, so I thought I'd make him a Presbyterian. His views were rather queer. His family are Presbyterians."

I have reason to know, that not only did the Chaplain succeed in dissipating the "views" which "were rather queer," but a Presbyterian clergyman of high standing in Halifax subsequently thanked the Chaplain for the good influence he had exerted.

THE SENTENCE.

I shall now present the letter in which you convey your sentence. On reference to your own copy of this important and unpleasant document—for of course you keep a copy of papers which affect the life interests of your clergy—you will see I omit some words, introducing an asterisk in their place.

My reason for omitting these words is valid. Your letter conveys a very severe illegal sentence on a clergyman of the Church of England for alleged delinquencies, without trial, in opposition to strenuous denial of the charges, and in manifest contradiction to facts.

This letter ought to be placed in your Chapel Records. It is, by virtue of its effect, a public document. I fear that if I were to publish the whole, it might render you liable to legal proceedings of a disagreeable stamp, although it is a public document. Of course you have a registrar's copy. You could not so far break the Canons and the law of the land and justice, as not to put a copy of an ecclesiastical document which might affect the life interests of one of your clergy on record, "in conformity with the ordinary practice of Courts of Justice,"

as the Canon points out. You are at liberty to publish the whole of it yourself.

THE BISHOP TO REV. K. C. HIND CONVEYING HIS SENTENCE.

HOLLIS STREET, Nov. 16th.

DEAR MR. HIND,—I need not longer delay answering your letter of yesterday on account of its reference to Newport. I had hoped that in your sermon on Sunday evening you would have in some form admitted that you had done wrong and expressed sorrow for the grievous scandal *that you have caused*.

You complain of "the treatment that you have received," but it appears to me that there has been an excess of leniency with the utmost possible regard for your feelings, while you, until your letter of yesterday, have persisted in defending your course of conduct wholly and entirely. What can you possibly mean by denying that you conspired with others to deceive me? You were the one person in whom I WAS BOUND TO CONFIDE with respect to the inmates of the house, and when my wife has suggested that she was not satisfied with them you have strenuously insisted upon the merits and virtues of the whole family.

"Sister Alice" when there told me what evidently, as we now see it, was the truth respecting M——, but knowing that she was crotchety I contented myself with speaking to Mrs. L—— and she positively denied the statements.

You talk of "the poor old woman," but * * * * *

People are asking very earnestly how could a young unmarried clergyman remain in a house with FALLEN WOMEN with whom he had to be in daily communication, and why was he so anxious to CONCEAL THEIR GUILT? You promised not to divulge the facts and yet you say you do not conspire with them. What then is conspiracy?

Your unfaithfulness to me is a minor matter. You have been deliberately unfaithful to Christ and His Church and you, have done injury which years of earnest work will not counterbalance.

This is far from being a personal matter in which I might act in accordance with my own feelings, and I certainly cannot grant you a license, (still less could I give letters Dimissory), until after a period of

suspension, but if nothing more comes out against you I hope to be able to grant you a license before Christmas, say before Dec. 19th.

You will have of course to sign the articles and declarations, and if you wish to leave Halifax on Friday you can come to me for that purpose to-morrow at 10 a. m.

Yours faithfully,

(Signed) H. NOVA SCOTIA.

REPLY OF THE REV. K. C. HIND.

73 BIRMINGHAM STREET,

Halifax, Nov. 17th, 1886.

DEAR LORD BISHOP,—Will you kindly tell me why it is necessary for me to sign the articles and declarations. I cannot understand why?

I would come and see you this morning but I am so upset by your letters of yesterday and the day before, that I hardly know what I am about.

Last night to me was sleepless.

Your Lordship says you must suspend me for a time for the injury I have done to the Church of Christ. May God forgive me!

(With all due respect I would ask,—Is my foolish and wrong error of judgment to be compared with the scandal deliberately incurred upon the Church by a P—— or a M—— who were countenanced?

There is one thing in your note which I must explain. You say Mrs. Binney has suggested from time to time that the L——'s were unsatisfactory, and that I have always upheld them.

I HAVE SAID, AND SAY SO NOW, THAT I NEVER SAW ANYTHING THAT I COULD TAKE HOLD OF. AS FAR AS I COULD SEE, THEY WERE ALWAYS PROPER. I always upheld them because I thought Mrs. Binney was prejudiced against them, and others thought the same.

I am painfully shocked at what I have now heard about them. WHY DID NOT THOSE WHO KNEW SPEAK OF IT BEFORE?

Believe me, yours faithfully,

KENNETH C. HIND.

"I observe that in the letter conveying your sentence you drop entirely the charge of "a profanation of the Holy Mysteries" and "an act of Sacrilege," but introduce a new element, namely, "FALLEN WOMEN."

To this I shall refer presently. You also advert to "conspiracy"—this I shall also briefly notice. The third point relating to "Sister Alice" and your view of her "crotchety" notion, I have already slightly alluded to.

I have now to ask your Lordship two or three groups of questions.

1st.—Why did you revive in November that which was condoned in June, when you asked the Chaplain if there was any reason for the secret marriage? Why bring all this up again, invest it in the exaggerated language you employ, and ignore in the effort your own and your wife's culpable inaction and your consequent rôle as accessaries.

Does not your joint raking up in November that which had been condoned in June and left to your authoritative action, show how you nursed the "indignity?"

Is it not reasonable to suppose, considering the strained relations so long subsisting between your wife and the Chaplain on account of "interference and dictation," coupled with the surprising assemblage at the Early Celebration on Sunday 14th Nov., that you were moved on the 15th to write the horrible letter I have reproduced, and impelled on the 16th to revive the condoned offence of not telling you about the marriage, investing it with deceitful imputations?

2nd.—Closing your intellect to reason, and your ears to positive denial, did not you and your wife build these fragmentary makeshifts into a plea for unlawful judgment, in order to cover your own shortcomings, and the failure of your Chapel System with its adjunct the G. F. S., under your joint anomalous and arbitrary management?

Did not the presence of that unusually large assemblage at the Chaplain's Farewell Celebration of the Holy Communion on the morning of the 14th Nov., arouse feelings which could only find vent in uncharitable power unduly and illegally exercised?

Did you not both succumb to a skeleton in the closet occasionally disclosing itself?

FALLEN WOMEN.

3rd.—If any people did "ask very earnestly how could a young unmarried clergyman remain in a house with **FALLEN WOMEN** with whom he had to be in daily communication," why did you allow him to celebrate two days before you made this extraordinary statement?

Who are these "Fallen Women? Who else was there in the G. F. S. house besides Mrs. —, who is an old woman, your tenant and care-taker, and E. D. the secretly married daughter *who had no other home until her husband came for her from Boston?*

4th.—Is it fitting that the Clergy should so violently denounce past transgression as to revive after marriage, the sin of a girl who transgressed before marriage, and style her a "**FALLEN WOMAN**?" What do you expect the husbands or relations or friends would be disposed to

do to the denouncer, throughout the country, if the Clergy followed your example?

Can a clergyman, including a Bishop, properly refer in an ecclesiastical sentence to women legally married, whose children are legally born, as "FALLEN WOMEN," in the sense in which you use the term? I apprehend that your uncharitableness in this matter, my Lord, is exceedingly great. There may be a far greater responsibility.

The husbands of some of the daughters of this family are very respectable and well to do men. You understand, I hope, why I left some words out of your letter of sentence.

5th.—Why do you call these inmates you permitted to remain in your house, and paid one of them for attending to your Chapel, "Fallen Women?" And why, in your letter to me, do you designate them as the Chaplain's "protégés?" A "protégé" is one under the care and protection of another. What do you mean by using such a descriptive term to me in this relation? It is a slander of very grave type.

Do you not see that if you submitted to "People asking very earnestly how could a young unmarried clergyman remain in a house with FALLEN WOMEN with whom he had to be in daily communication," you were ten-fold more guilty of "a profanation of the Holy Mysteries" and "an act of Sacrilege" than the Chaplain, because you connived with him as his superior (to use your own form of speech) in a greater profanation and sacrilege than in inviting friends to join with him in a farewell recognition of a common faith.

Do you not see that if people did earnestly ask the question you assert they did, you and your wife, being in authority, alone made it possible for them to do so, after both of you had been informed on or about the 26th June of what must soon happen. The importance of this question gathers force from the fact that you suggest it in your communication to me of the 20th November. You say:—

"While listening to my words at the Synod, July 1st, he (the Chaplain) was concealing a crime of which he had been conscious for at least 2 months, and which was soon about to bear fruit, for the child was born on the 18th."

But you also knew from the Chaplain in answer to your own inquiry about the 26th June, and your wife saw, that "the fruit" was maturing. Now, on whom rests the crime on the 1st July. You knew it for about a week; it was fresh in your mind, yet being in authority you would not act, but let consequences gather. The Chaplain had relieved himself of responsibility by hinting to you about the 26th June, what the consequences would be, and the cause of the marriage. You examined the Chapel Register and made comments on the Chaplain's figures. Notwithstanding all this, you and your wife "conspired" to let the girl remain with her mother, your paid care-taker, in your house, and then you "conspired" to revive the whole thing in judgment in November, and you call the old married mother and the

young married daughter, "Fallen Women," and "protégés" of the Chaplain.

This is the most insidious and cruel method of stating a groundless imputation in a document embodying a sentence, aged experience in arbitrary authority could devise.

Had it come from an equal to an equal, it would have been shorn of its sting, because it could have been answered with merited retort.

But emanating from a Bishop inditing an unlawful sentence against his youthful Chaplain from whom no reply was admitted, it wears a malignant aspect rarely to be met with.

He had told you it was pity which moved him to save the mother from your wrath, and led him to hold *the confession sacred* and consequently the marriage secret. What more did you want? What right have you to use the term "fallen women" under these conditions, and with such an imputation?

Did it not strike you that on retrospect of what occurred, *and you permitted*, in your own dwelling house, 66 Hollis Street, within the past four years, the cruel term "Fallen Women," as you have applied it, would recoil on you and your wife with accusing and increasing force.

Suppose your Lordship's clergy were to style women who have so transgressed and subsequently married—**FALLEN WOMEN**—is there a Parish in the country in which they would not create implacable enemies, and endanger the interests of the Church and of Religion in the present condition of Society?

You say in your letter of sentence to the Chaplain,—"*People are asking very earnestly how could a young unmarried clergyman remain in a house with Fallen Women with whom he had to be in daily communication, AND WHY WAS HE SO ANXIOUS TO CONCEAL THEIR GUILT.*"

Now, my Lord, why did you and your wife actually conceal the guilt of these people in June, when you were informed by the Chaplain, and your wife observed the girl's figure, and conversed with her about her secret marriage? You and your wife *did that thing* which you allege people ask why the Chaplain was *anxious to do it*. But you and your wife were the parties in authority, and no other. You are self-condemned, my Lord.

What an unhappy disposition you must have, my Lord, to apply these coined and imputing words to your old Chapel care-taker, who paid you rent, and her young married daughter.

What a cruel disposition to point them at a "brother in Christ" from your unlawful judgment seat, knowing what they convey and how untrue is the idea.

What a thoughtless disposition to blend these baseless words with a charge of "unfaithfulness to Christ and His Church," at the moment when you were doubly unfaithful in breaking a solemn con-

tract with the Church while inditing your illegal judgment and using these words.

I am afraid it was the 89 who presented themselves to join with the Chaplain at his farewell celebration, in contradistinction to the average attendance of 20, which moved you in four and twenty hours to sink into revengeful sin of nameless type.

I can not but think this is *one* of the roots of your bitterness, for in your letter to me of the 20th Nov. you say that on your sudden return from Chicago after receiving the astounding intelligence of "his Misconduct and Treachery," you waited some days "hoping that he would have the good sense to come or write and APOLOGIZE for his wrong doing."

THE CHAPEL RECORDS.

There is a passage in your Lordship's letter to me of the 20th Nov. I would willingly pass over if justice did not demand its submission. I observe you include this passage in your sentence which compels me to notice it without stint. You say to me :—

"I wrote him that I could not issue another license until after a short interval of suspension, BUT THAT IF NOTHING MORE CAME TO MY KNOWLEDGE AGAINST HIM, I would be ready to grant him a license to Newport before Christmas."

In your sentence you say :—

"But if *nothing more comes out against you*, I hope to be able to grant you a license before Christmas, say before Dec. 19th."

But, my Lord, you and your wife had either *invented or concerted* that which you allege did come out against the Chaplain, or you had so prepared and adjusted matters by inaction, that certain alleged neglect of clerical duty by a Curate towards his Rector, or a Chaplain towards his Bishop as Rector, should be *revived* at the first convenient moment and used against him.

But this alleged neglect of duty in not *verbally* reporting the marriage and baptism to you, was *condoned* by what took place in June, and your subsequent examination of the marriage Register. The Baptism in the Chapel was also *duly recorded*—and a baptism must, with a true Churchman, speedily follow a birth. *Your own Chapel Records as to Marriage and Baptism are witnesses against you. They are a Report of the clerical proceedings in your Chapel*, just as your allowing the "Resolution" of the Chapel Committee based on your own *ex parte* statements, to be put on the Chapel Records *without* the prior "Resignation" of the Chaplain, are a report of the committee's and your proceedings. The difference being that the Chaplain's record is just and true, your record is unjust and untrue.

Why did you ignore the testimony of the written official Records and fall back on the omitted verbal Report as a basis for the allega-

tion in your letter of sentence,—“You promised not to *divulge the facts* and yet you say you do not conspire with them. What then is conspiracy?”

Why did you write the words “divulge the facts,” instead of saying “tell the Bishop.” “To divulge” is to make public—to announce. The Chaplain *recorded* the birth and the Baptism duly, on your Chapel Records, but he “promised not to tell the Bishop.” A difference vastly great in the record of a sentence.

THE STATEMENTS EMBODIED IN THE SENTENCE.

Are the statements embodied in your Lordship's letter of Sentence sufficient ground for any trial of a Clergyman, to say nothing of a very severe sentence without trial and contrary to the Canons and Law of the Land?

This is a question of the highest interest. Let me review these statements.

1.—The Chaplain “conspired” with your care-taker and her daughter “not to tell the Bishop,” but he duly recorded the marriage and the birth. Your Lordship “conspired” with your wife to let the matter run its course after the 26th June, then in what position do you stand?

2.—The Chaplain, you say, was the one person in whom you “were bound to confide” with respect to the inmates of the house. What do you mean by “bound to confide?” Why then did you not tell him about “Sister Alice;” also what you and your wife had agreed between yourselves to do? “To confide” is not merely to “rely on,” but a common acceptance is “to intrust to.” What “bound you to confide” in a young clergyman you had put in a position without disclosing to him the dangers it involved previously known to you?

3.—In what particulars has the Chaplain been “*deliberately* unfaithful to Christ and His Church?”

4.—What injury has he done which “years of earnest work will not counterbalance?”

You ought to be compelled to answer these questions jointly with your own sin and remissness in the matter, and in view of your merciless sentence, and your unmanly and groundless imputations.

THE LADY PRESIDENT'S METHODS.

With respect to the charge in the second paragraph terminating in the words, “When my wife has suggested that she was not satisfied with them, you have strenuously insisted upon the merits and virtues of the whole family.”

Without stopping to remark upon the unnecessary verbiage and

allusion to "merits and virtues of the whole family." I entreat your Lordship's careful attention to the Chaplain's answer:—

"I HAVE SAID, AND SAY SO NOW, THAT I NEVER SAW ANY THING I COULD TAKE-HOLD OF. AS FAR AS I COULD SEE, THEY WERE ALWAYS PROPER."

Now what answer could be more complete than this—and what relation had Mrs. Binney to the Chaplain in this particular. If she did not approve of the care-taker and her family why did she not remove them? The Chaplain had nothing to do with them. They merely served him because they were sustained by you in the house; and why should he accuse them of what he never saw and which he could not prove, but which you, through "Sister Alice," knew.

What relation had Mrs. Binney's methods to the Church that they should be made part of the foundation of a sentence on a Clergyman of the Church of England?

This is a very important question for the Church. The Lady President's methods, as a leading official of your Chapel System, are pretty well displayed in her published letter to the Associates of the G. F. S. hereto appended.

These methods, when divested of the aureola of biblical quotations so freely appropriated, when cleared from idealized additions and supplied with omitted realities, when common-place facts are substituted for embellished fictions, appear to decline into devices for screening neglect and thrusting apurified christianity offensively to the front.

THE RESPONSIBILITY OF THE ASSOCIATES.

But there is something more to be considered. Let us once again return to dates.

The Chaplain took up his residence, with your written permission, in the G. F. S. house as your tenant about the first week of November 1885, you and your family being in England at the time.

The child of daughter No. 1 of the care-taker, concerning whom "Sister Alice" had informed you, was born I am told in June 1886. This daughter was married by the Chaplain openly in March 1886.

The child of daughter No. 11, married by the Chaplain "secretly" on the 26th April 1886, was born according to your statement to me on July 18th, 1886.

Counting back, the "preceding sin" the Lady President speaks of in her published letter to the Associates, must have occurred in *both cases prior to the time* when the Chaplain was permitted to rent rooms from you in the house which these two girls frequented, or where they resided with their mother, your care-taker.

Under whose supervision was the house during your absence in

England after "Sister Alice" left? The Lady Associates held their fortnightly meetings there.

Did you or your wife inform these ladies what "Sister Alice" had told you concerning daughter No. 1, before you went to England? If not, why not? Women in "Sister's Alice's" position, charged with the duties of her devoted life, can not be styled "crotchety" on matters concerning their own sex, and the morality of the Institution they seek to protect.

These Lady Associates signed a resolution based on one-sided and false statements provided by your wife, for which you are responsible, concerning a Clergyman of the Church of England. This resolution was to be, and has been, distributed throughout the Diocese in printed form.

It approves of your conduct as the Bishop of the Diocese in the matter to which the resolution relates, and your wife furnished the matter.

Let me reproduce the "Resolution." It is attached to the Lady President's published letter given further on. But I reproduce it here in the form in which it was transmitted to the Clergyman it concerned, with a copy of the signatures attached.

Among these signatures are those of the Lady President, who is your wife, and another member of your family.

THE RESOLUTION OF THE ASSOCIATES.

The Lady President signs a resolution condemning a Clergyman and approving of the action of the Bishop, her husband, *before it is taken*. The Resolution is dated the 15th Nov., your sentence is dated the 16th Nov.

But this Resolution is based on misleading and misrepresenting statements furnished by your wife. You must have told the Lady President, your wife, what you were going to do. You two must have agreed together concerning this matter. "Conspiracy" appears to come in here.

Then, again, the subject presented by the Lady President is veiled in very pious language, it concerns your Lordship and attributes to you many virtues. The resolution approves your action, and you as Patron and Bishop and Husband are legally and morally responsible for the whole thing. This conduct needs no description. Then there is your unlawful and indescribable sentence, which *follows* this resolution, after 24 hours, and is approved *in it*.

Here is the Resolution, and the letter accompanying it. But for charity's sake I leave the signatures out. It has already been published in its present form. I put the misrepresenting allegations in capitals, the misleading and hurtful statements and inferences in italics. It was sent the same day as your sentence.

RESOLUTION OF THE ASSOCIATES.

THE MAIDEN SECRETARY'S LETTER TO THE REV. K. C. H.

Nov. 16th, 1886.

DEAR SIR,—At a meeting of the Associates of the Girls' Friendly Society held Nov. 15th, 1886, I was directed to forward you the enclosed copy of a resolution then passed unanimously, and also a copy of the signatures.

The opinion of the meeting being that the *explanation of the matter* had been deferred too long to their great regret.

I am Sir, yours truly,

(Signed) * * *

Sec. G. F. S. The Bishop's Chapel Branch.

COPY OF RESOLUTION PASSED AT A MEETING OF THE ASSOCIATES OF THE G. F. S. THE BISHOP'S CHAPEL BRANCH.

A misunderstanding having hitherto prevailed among the Associates of the Girls' Friendly Society, they are much grieved to learn to-day THE TRUE CIRCUMSTANCES of the late scandal at Lansdowne Terrace, and desire to put on record an expression of the same, and record their approval of the action taken by their Patron, the Bishop, in the matter.

At the same time expressing their deep grief at the course taken by Mr. Hind—the ex-Chaplain—THEN IN CHARGE OF THE G. F. S. HOUSE.

Also Resolved—That a copy of the same be sent to Mr. Hind, so that it may be understood throughout the Diocese that the Society censure the sad proceedings which have taken place since Easter.

COPY OF SIGNATURES.

Here follow sixteen signatures, including your wife's and another member of your family.

Now what are laymen or lay-women to do in the face of such a resolution attached to such a printed document as is furnished by the Lady President? This document is reproduced in the Appendix.

What are they to do with the Clergyman to whom it relates, supposing they have sought for his services as a guide in spiritual things. Are they to reject the Clergyman and accept the resolution, or con-

temptuously to reject the resolution and accept the Clergyman? In either case dissensions are engendered, and doubts raised by this unchristian and anomalous method.

Why you allowed this resolution to be circulated in print with the words, "THE TRUE CIRCUMSTANCES" and "THEN IN CHARGE OF THE G. F. S. HOUSE," is only on most painful grounds explicable, because you say to me in your letter of the 20th, that the care taker was in "charge of the G. F. S. House." These words contain the sting, they are so misleadingly false.

I.—Do you not see, my Lord, that the act of allowing or inducing your wife, for whose doings you are responsible, to concoct and present to the Associates of what you designate "a part of the System of your Chapel," a tissue of misrepresentations on which these Lady Associates found an official resolution condemnatory, in his absence, of the clergyman *in charge of your Chapel*, which resolution your wife also signs and publishes, is an injustice and a meanness of execrable character.

II.—Do you not see, further, that when this published official resolution thus worked out, besides condemning the clergyman to whom it refers in his absence, *approves* of what you are alleged to have done in the matter, and is signed by your wife and another member of your family, for both of whom you are responsible, it becomes an offence, because in view of the sentence you subsequently and illegally impose and enforce *in relation to the matter*, and then forward to me, it is equivalent to the furnishing of false witnesses, or THE GATHERING OF FALSE TESTIMONY BY COLLUSION, or conspiracy to injure or destroy.

III.—Do you not see that the hiding from the Associates by you and your wife of your joint knowledge of facts in June with regard to daughter No. II., and what "Sister Alice" had told you when resident at Lansdowne Terrace about daughter No. I., is not only equivalent to collusion to deceive, but to secure support to an illegal and unjust sentence, atrociously fenced and buttressed.

Some of the allegations in your wife's published letter of the 15th Nov. and those in your voluminous letter to me of the 20th Nov. are almost identical in phraseology, showing, apart from other evidence, that you were cognizant of the contents of your wife's published letter.

All you can say to me, when I point out the injustice and impropriety of the action of the ladies, is embodied in an abstract principle which avoids the facts of the case:—

"If you mean to say that a body of ladies associated in a good

work are not at liberty to condemn either a Priest or Bishop, who injures their cause, I can only say that I differ from you."—(See Letter No. III. in Appendix.)

Again.—You say to me :—

"I did not see it (the resolution) until after it had been adopted."

But you allowed it to be *published*. This makes the matter worse. You noticed a "curious *non sequitur*," and you allowed it to be made public. The meaning and cruel force of the passage in which the *non sequitur* occurs was permitted by you to produce its effect.

Picture if you can the heart-ache and loneliness of a young clergyman who had been associated at your request with you from the outset of his career, and who just passed from a "kindly and gracious manner" in the vestry of the Chapel to be confronted in his chamber with your cruel letter of the 15th, swiftly followed on the 16th by a sentence liable, if not counteracted, to throw a shadow over his whole life. Then, to crown all, these women jurists send on the same day their servile approval of your action before it is taken, based on the piously draped misrepresentations of your wife, the whole to be "*understood throughout the Diocese*." The protests of the clergyman being disregarded and his actions controlled by his "*Oath of Canonical Obedience*."

What is to become of the Church in Nova Scotia if you allow your wife to sign and spread such untrue and misleading stuff as is above recorded against a clergyman of the Church of England, based on her own one-sided misrepresentation?

You write to me on Nov. 30th to say that "you are told that it has not been circulated." But some weeks after I get a printed copy through the post with an endorsement on the back in the hand-writing of a member of your family, one of the signers; and I had previously heard from various sources that it had been distributed a very few days after the 15th November, and that strangers had read it.

Were you not frightened, my Lord, at this bold attempt to crush and besmirch, in order to hide unlawfulness, injustice and heinous transgression, when you wrote to me, that you were "told" it had not been circulated?

You write to me to say you were "TOLD" it had not been circulated. But when you penned the word "told" you *knew* that it had been circulated.

The vindictive character of these concurrent acts is indescribable, considering the innuendoes and imputations of which your wife's letter, the resolution and your letters are susceptible.

In your letter of illegal sentence despatched on the same day as this "Resolution" you speak of "Fallen Women" in traducing and insinuating relation to the matter. In your letter to me, written four days after, you so over-reach yourself in your vindictiveness as to say, you "hoped that he might avail himself of the opportunity to admit (in his sermon) that he had acted injudiciously if *not criminally*."

If you have dared to write these words, hoping to paralyze and crush, what have you not dared to hint or say by word of mouth?

THE INJURY DONE BY THE CHAPLAIN.

What injury can you show has been done *by the Chaplain* "which years of earnest work will not counterbalance?"

You expressed this opinion judicially, without trial. I do not ask this question with any regard to neglect of duty in verbally refraining through pity to inform you of the secret marriage, or, after the marriage, in allowing a homeless girl, soon to become a mother, to find refuge in the rooms of the G. F. S. which her own mother rented from you. I ask it in relation to your judicially assuming, contrary to the Canon of the Church, to declare this of the Chaplain, and to state that he had been "deliberately unfaithful to Christ and His Church," and in the same breath unlawfully to pass a severe and cumulative sentence for that alleged unfaithfulness and injury, without noticing your own and your wife's action in the matter.

Can a Bishop constitute himself a judge in direct violation of the Canon of the Church, to say nothing of the law of the land, and sentence a clergyman, because in his opinion he has been "deliberately unfaithful to Christ and His Church," and done injury to the Church, hiding at the same time his own self-condemning conduct?

You were unfaithful to His Church by your own unlawful act, even supposing what you have alleged or imputed were true.

But when what you have alleged or imputed is untrue, then your incongruent acts make you not only "deliberately unfaithful to Christ and His Church" in a far higher degree, but liable to universal reproach for deeds and sayings "which years of earnest work will not counterbalance."

THE BISHOP'S REMARKS FROM THE CHANCEL.

The Early Celebration on the 14th Nov. took place with the results described. But a full account of all that occurred during the day would be very far from complete, if I did not notice your Lordship's remarks from your place in the Chancel during the 11 o'clock service.

Your Lordship adopted the unnecessary and to many the astounding course of informing the people that although you had consented to Mr. Hind celebrating in the morning and preaching in the evening, you desired to remind them that his connection with the Chapel had ceased some time before. This was done in your peculiar and unprepossessing style.

Many thought that if your Lordship had made these remarks the Sunday before the unusual attendance at the Early Celebration on the

14th Nov., instead of three hours after it, there would have been more of christian charity and less of the frailty of human feeling in this announcement from the Chancel. I have had a striking letter on the subject from a hearer.

But on the Sunday following you are alleged to have made use of words from the Chancel in relation to the matter and the conduct of the Rev. K. C. Hind, which became the subject of comment the same evening in the public room of the chief Hotel in the city of Halifax.

And this from the Chancel in your capacity as Bishop! An accusing commentary from the Chancel on the matter in which you were implicated and had illegally acted the part of a cruel and unjust judge. This is frightful, my Lord.

THE SYSTEM OF YOUR CHAPEL—(CONTINUED.)

It is time to revert to the important series of questions relating to the SYSTEM OF YOUR CHAPEL and to examine one not answered.

Concerning this matter you allege in your letter to me of the 20th Nov. that the Chaplain preferred certain claims in his farewell sermon on the 14th Nov. 1886.

This is the same sermon in which you allege that you expected him "to admit that he had acted injudiciously if not CRIMINALLY," in which "he glorified himself," in which he "treated the attendance at the Holy Communion as a proof of their love and esteem," in which he so expressed himself that you were "painfully shocked by his avowal of the awful profanation of the Holy Mysteries."

You tell me in addition to these things, that:—

"He moreover claimed in his sermon the credit of having raised the congregation from a very low estate, and, in fact, implied in plain terms that till he came, they were in ignorance and darkness."

Making due allowance for the tension of Your Lordship's feelings during this overdrawn description, and the unrestrained flight of diseased fancy it reveals, may there not be something in your Chapel System which would give colour to the comparison? Not that I suppose for one moment that the Chaplain had any intention to do the thing you allege he did, but there may be in your own retrospect, grounds for this assumption, and the statement being made by you as Bishop to me, a layman, it must be explained.

The Rev. J. P. was the predecessor of the Rev. K. C. Hind as Chaplain in Your Lordship's Chapel.

This Clergyman was also the Principal of your Diocesan Church School.

This is what you say of the Rev. J. P. in your last address to the Synod of Nova Scotia, July 1st, 1886.

"At length, in default of a practicable scheme on the lines of the Committee's Report, Mr. P's Seminary was recognized by the Synod as

the Church Seminary by a resolution on p. 65 of the 14th Session, 1878; and on p. 61 of the 15th Session, 1880, we have a very encouraging report from the Principal, upon which a resolution was passed for extending it, and carrying out the original scheme. But unhappily, Mr. P. became involved in debt and lost courage, his energy failed, and the school came to an untimely end."

Such is the colourless description with which you gloss over one of the most disgraceful transactions that have tarnished the history of the Church in Nova Scotia.

I have recently gathered the following facts in Halifax, which, if they are not correct, you have the opportunity to set me right.

Before you accepted the Rev. J. P. as your Chaplain and Principal of your Diocesan School, he was indebted to the amount of about \$2000 in the parishes he served prior to his coming to Halifax. In Halifax, during the time he was "your protégé," he increased his indebtedness to about \$9000, of which it is stated you have paid only \$3000. The remaining I am told is still owing.

It has recently been reported to me in Halifax that he escaped from his creditors by being smuggled on board a steamer. That he went in this steamer to Baltimore, and returned in this same steamer to Halifax, remaining concealed in the vessel during the time she stayed in Halifax before her final departure for England.

Among the debts of this defaulter there are those, I am told, which can not be advisedly named.

Were you not informed of the condition of his School some time before he left, and would not look into the matter?—yet he was your Chaplain, and his School was the Diocesan Church School.

It is alleged that after he escaped from Nova Scotia, he was permitted to preach and perform Church Services. But there are certain standing regulations concerning the ministrations of a Clergyman in one Diocese after he has left another Diocese, which regulations relate to "Letters Dimissory," or "Letters Testimonial," &c., &c.

I shall not pursue this painful subject further than to point out the amazing difference between your illegal treatment of Clergymen according as it suits your purpose; and the possible neglected condition of a portion of your congregation at the time when they were subjected to the ministrations of a Clergyman under your immediate personal supervision, whose record is such that it cannot be described without scandal to the Church in Nova Scotia. You say in your letter of appointment already quoted, addressed to the Rev. K. C. Hind,—“The great defect has been the lack of pastoral visitation in the case of my Chaplains hitherto, and this I particularly want to remedy.”

Did not the pastoral visitation you secured on appointment of your late Chaplain to the charge of your Chapel, find expression in the attendance of 89 communicants at his farewell celebration in contradistinction to the average of 20?

Seeing that you have preferred a charge to me, a layman, concerning the alleged public reference in a sermon by the Rev. K. C. H. to the condition of your congregation prior to his acceptance of the office vacated by the Clergyman who was smuggled on board a steamer to escape his creditors, is it not just that the circumstances of this scandal in relation to the System of your Chapel should be thoroughly examined?

You led your irresponsible Chapel Committee to adopt a resolution concerning the late Chaplain in his absence, ignoring his prior letter of resignation, and thus committed an act of grievous injury, unknown to justice, and unknown to our Church System, but adopted by your "Chapel System." Therefore it is just to inquire into the prior records of your "Chapel System," in order to put in their proper light the recent acts of your Chapel Committee.

One would have thought that the instincts of freemen would have rebelled against a method of recording transactions in any "Chapel System" which sets justice at defiance and converts the agents into mere tools of arbitrary and illegal control.

Your Chapel Committee can not be permitted to do this thing.

THE MISLEADING CHARGES OF THE LORD BISHOP.

I now approach a phase of this matter which is at the same time both distressing and repulsive, considering its bearings. I ask your Lordship's most earnest attention to it, for I fear I shall have to mirror your heart before you.

1.—The Chaplain writes to you under date Nov. 15th the following words:—

"As your Lordship says, there were those there who do most unreservedly condemn my course of action. I am conscious of having done very wrong in the way I acted, with respect to the affair at Lansdowne Terrace, and people have not hesitated to tell me so."

And again in the same letter:—

"I am conscious that I have in many ways acted wrongly, but I think the way I have been treated is cruel and unjust."

2.—In your Lordship's reply conveying your sentence dated the 16th Nov., you acknowledge this admission, you say:—

"You complain of 'the treatment that you have received,' but it appears to me that there has been an excess of leniency with the utmost possible regard for your feelings, while you, until your letter of yesterday, have persisted in defending your course of conduct wholly and entirely."

3.—Now let me again call your attention to your wife's published statement, read to the Associates on the 15th Nov., printed and pub-

lished *afterwards*, and permitted by you to be circulated with the attached resolution.

This is what you allowed your wife to publish, after the 15th Nov., the day on which the Chaplain wrote the above admission—you allowed this notwithstanding his letter of Resignation on the 19th October.

"The Bishop having heard the sad story in his absence from home, waited patiently day after day on his return for some avowal from Mr. Hind of his action in the matter, but none was offered either by letter or word of mouth. The Girls' Friendly Society, after such irreparable injury might well have expected from him some acknowledgment of the deep offence, and an expression of regret for the same," &c., &c.

4.—I now solicit your Lordship's unbiassed contemplation of the following passage in your letter to me of the 20th Nov.,—four days later :—

"Feeling that he (the Chaplain) had manifested an entire misconception of his position and duty, and, which was still worse, of the heinousness of the sin of which those girls had been guilty, *without the slightest suggestion of any regret for the scandal that he had caused*, I wrote that I could not conscientiously allow him to take charge of another Parish without some mark of *my view* of his conduct.

"I wrote him that I could not issue another license until after a short interval of Suspension, *but that if nothing more came to my knowledge against him*, I would be ready to grant him a license to Newport before Christmas, trusting that he had learned a lesson which might beneficially affect his future life and conduct, *and then at length he admitted that he had done wrong but only through an error in judgment*, while at the same time he proved his unfitness for any cure of souls by treating those heinous offences against morality as a private difference between him and myself, entirely ignoring the scandal and injury to the Church of which he is a minister, which ought to have caused him bitter grief and penitence."

Without referring to your Lordship's and your wife's concerted action in the matter during the month of June and subsequently, already sufficiently set forth, let me impress upon you the very grave fact that it was *before* instead of *after* your letter of sentence that the Chaplain "admitted he had done wrong." Please refer to his letters and dates.

But you make this neglect of admission that he had done wrong a basis of your sentence. You say :—

"Feeling that he had manifested an entire misconception of his position and his duty, and which was still worse, of the heinousness of the sin of which those girls had been guilty *without the slightest suggestion of any regret for the scandal that he had caused* I wrote," &c.

Your impressions, you allege, were a basis of your sentence, while

at the same time you ignored your own and your wife's culpable inaction and concealment of your prior neglect of duty. You allow to be published in print not only a series of misrepresentations concerning the matter but also a deceptive fiction. You further wrote to me, a layman, that it was *after* instead of *before* your sentence that the Chaplain admitted he had done wrong.

Here are his letters, the printed document, and your letters, displaying and proving your position. *Litera scripta manet*, my Lord. You cannot get over this indescribable wrong that you have done.

You have inflicted and *published* a sentence on a young clergyman, which, if not shown to be utterly unjust and unmerited, becomes a stamp for life on account of the innuendoes it suggests in connection with published statements. These innuendoes may at any time in future years be viciously recalled and brought to the front, because of the publicity given to the matter, innuendoes, and sentence.

But you conspired with your wife and other women, to create this matter and these innuendoes, and you sentenced a clergyman for them. Your conduct is an offence against law, religion, humanity and the Church, and by your letter to me, you make me a party to the truth, or the falseness of the matter and innuendoes as well as the justice of the sentence.

I do not hesitate to express myself in pointed terms, because, from your high vantage ground as Bishop, and as a guardian of the Christian Religion, you have shown yourself so mercilessly unjust. You have made use of your exalted office to obtain your purpose and screen your responsible part in the matter. You have done this wicked thing on the ground of the alleged "UNFAITHFULNESS TO CHRIST AND HIS CHURCH" of a brother minister, subject to you in accordance with the "OATH OF CANONICAL OBEDIENCE."

I reproduce your voluminous letter of the 20th Nov., 1886, in the Appendix. You will see that you have therein virtually declared your purpose and disclosed your delinquencies. You say to me, a Layman:—"but like Rehoboam, he (the Chaplain) followed the advice of the young men whom he has in every thing made his confidants, even betraying to them his correspondence with his Bishop, until he has well nigh ruined himself." No doubt these "young men" will understand by this time what libel—and particularly "criminal libel"—means, and its penalty. I have, in one instance, tracked an alleged defamer, and received in writing sufficient denial and apology. I fear that your Lordship has but too well displayed your delinquencies and made yourself grievously amenable to the laws of God and man.

Let us see what the laws of man say.

THE CANONS OF THE CHURCH IN NOVA SCOTIA.

I will submit extracts from our Canons bearing upon your Lord-

ship's proceedings and point out where you stand. A single glance at these will suffice to show how you have lowered the dignity and insulted the justice of the Church in Nova Scotia, and have made Her rectitude subordinate to your arrogance, and of less moment than the concealment of your wrong doing.

EXTRACTS FROM THE CANONS OF THE DIOCESE OF NOVA SCOTIA.

Canon I.—Regulations for the Discipline of the Clergy.

PREAMBLE.

WHEREAS—It is expedient to define the mode in which the power of the Bishop shall be exercised :—We, the Bishop, Clergy and Representatives of the Laity of the Diocese of Nova Scotia, have agreed upon the following Rules to be observed in order to secure a fair and impartial tribunal for the trial of any Clergyman who may hereafter be charged with any offence rendering him liable to any Ecclesiastical sentence.

I.—IN EVERY CASE of any Clerk in Holy Orders who may be charged with any offence against the laws ecclesiastical, or concerning whom there may exist scandal or evil report, the Bishop shall, upon the application of seven male communicants of the Parish in which the accused resided, or may, if he shall think fit, of his own mere motion, issue a Commission under his hand and seal to five Presbyters of not less than seven years' standing, and the Commissioners so appointed, or any three of them, SHALL INQUIRE INTO THE TRUTH OF THE CHARGES ALLEGED against the party accused as set forth in their Commission, notice of the time and place of such inquiry having been given to the party accused and to the party, if any, upon whose application or complaint the commission may have been issued not less than thirty days before the time appointed for the commencement of the inquiry.

And in the course of such inquiry the Commissioners shall receive all such evidence as may be tendered to them, whether for or against the party accused, and said evidence shall be taken down by them in writing.

And the said Commissioners, or any three of them, shall report in writing within 30 days from the day of the date of the hearing, unless they, or any three of them, shall by a memorandum in writing extend such time, whether in the opinion of the majority of those present there be or be not sufficient *prima facie* ground for instituting further proceedings; which report shall be accompanied by a copy of the evidence upon which it is founded.

II.—And in all cases when the Commissioners, or any three of them, shall

have reported that there is *prima facie* ground for further proceedings, the Bishop, with the written consent of the party accused, may pronounce judgment without further proceedings.

III.—If the Commissioners, or any three of them, shall report that there is *prima facie* ground for further proceedings, and the party accused shall not consent to have judgment pronounced as aforesaid, then, but not otherwise, three Clerks in Holy Orders, or three Clerks and three Laymen, shall be nominated as hereafter provided to sit with the Bishop or his Commissary, specially appointed for this purpose, to hear the cause.

IV.—IN EVERY CASE where *prima facie* ground for further proceedings has been found, and in which, from the nature of the offence charged, the charge not being one of error in Doctrine only, it shall appear to the Bishop that great scandal is likely to arise from the Clergyman accused continuing to perform the services of the Church while such charge is under investigation, the Bishop shall cause a notice to be served on the accused at the same time with the service of the copy of the charge, or at any time pending the proceedings, inhibiting him from performing any services of the Church during the investigation, or until the Bishop shall withdraw the inhibition.

VII.—If the Bishop shall determine to institute proceedings, his intention shall be made known by notice in writing to the person accused within three calendar months from the date of the Commissioners' report.

XIII.—The following sentence may be announced and punishments imposed upon offending Clergymen: Admonition, suspension from the exercise of his office, deprivation or removal from his office in the Church, otherwise called deposition, and degradation from the Ministry.

XIV.—Admonitions shall be in private. When the penalty of suspension is inflicted the sentence shall specify on what terms or at what time the suspension shall cease. During his suspension the Clergyman shall not exercise the function of his ministry in his own congregation or elsewhere, on pain of deprivation and deposition; and during such suspension the Bishop may appoint another Clergyman to supply the place of the suspended Clergyman, and may apply a part or the whole of the emoluments or income of the Parish, Mission or Cure to the payment of such substitute. When the sentence of suspension is pronounced, the Bishop shall cause such notice of it to be given to the Clergy and Laity of the Diocese as he shall think sufficient.

EXTRACT FROM THE CHURCH ACT OF NOVA SCOTIA.

(PASSED IN 1876, AND AMENDED 1879.)

Be it enacted by the Governor, Council and Assembly as follows:—

1. No person shall officiate as a Minister of the Church of England within the Province of Nova Scotia but such as shall be duly licensed or instituted to the cure of souls by the Bishop of the Diocese, having previously subscribed to such declarations of assent and conformity to the doctrines and discipline of the Church of England as may be enjoined in England at the time of making such subscriptions, except so far as they, or any of them, may be contrary to

or inconsistent with any Canons or Regulations of the Provincial or Diocesan Synods. And no license or institution shall be refused without the reasons therefor BEING DULY SIGNIFIED IN WRITING and delivered to the applicant within three months from the date of application for such license or letters of institution.

1.—Your Lordship will observe that in all particulars you have acted in defiance of and contrary to the Canons of the Diocese of Nova Scotia, you have bound yourself to obey.

2.—You have severely sentenced a clergyman on your own mere motion, as "*a mark of your view of his conduct*," without that trial which IN EVERY CASE a Clerk in Holy Orders has a right to have, and in this case in a matter of doubtful wrong doing in the minds of many.

3.—You have deprived a Parish seeking the services of that Clergyman of their just rights during the period covered by your illegal and unjust sentence.

4.—Your unjust and illegal sentence is a standing Record of the abuse of power, concerning which there is no remedy but to take steps to efface it, and exhibit the injustice.

5.—You have made undue use of the power given to you by the "Oath of Canonical Obedience," which, as you have used it, virtually silences a clergyman, and publishes your sentence.

6.—You have displayed all this in cruel language to a layman, and made him a party to the justice or injustice of your sentence, and the truthfulness or untruthfulness of your allegations and charges.

The STATUTE says :—

"No license shall be refused without the reasons therefor BEING DULY SIGNIFIED IN WRITING"

You have not DULY signified the reasons for your unlawful action.

You have signified invalid reasons after your own peculiar manner, but you have also done this act UNDULY.

And the invalid reasons you have signified are not only groundless, but before any jury of the land they would be considered cruel, unchristian and probably monstrous. Besides all this, an open trial would have displayed your "Chapel System," your own delinquencies, and the innocence of the accused of material wrong-doing.

What are the Clergy or the Laity to do in this matter?

Suffering without protest, or unresisting submission to wrong-doing, or blind obedience in a matter of this kind implies joining with you in defying and setting at nought the Canons of the Church and the law of the land.

In the face of that proved misrepresentation on which your arbitrary and illegal exercise of ecclesiastical power has been based, it would be equivalent to unanimity, or agreement of opinion, concerning the liberty to ignore, *if convenient*, vital principles in Religion, in the government of the Church, in obedience to the Law of the Land and in morality.

Are the Clergy prepared to do this thing?

Are the Laity prepared to submit to it?

In my published letter of the 28th Nov. 1886, hereto appended (Appendix No. III.) I have sufficiently specified "charges," and given rise to "rumours," but you have not been pleased to notice them. You shelter yourself under inaction.

But Section IV. of Canon IV. of the PROVINCIAL CANONS gives me the right to prepare such charges—which are herein in part presented.

Further, the Fifth Provincial Canon permits that "An appeal shall lie to the Court of Appeal in all cases adjudged by any Diocesan Court, on behalf of any party to the Case or Proceedings in the Diocesan Court." And Canon V. further declares that "The Bishop of any Diocese, who has given any judgment either *alone* or in a Diocesan Court, or is a party to any case, shall not sit in Appeal in such case."

Your Lordship has illegally constituted yourself a Court and delivered judgment and imposed a heavy sentence. And you have made me a party to the truth or falseness of your charges and the justice or injustice of your sentence, and the honesty or dishonesty of your acts, by your letters to me concerning the matter.

It is therefore incumbent on me, as a matter of right and justice to the Laity as well as the Clergy to transmit this related matter to his Lordship the Metropolitan, with respectful notice that at the proper time my charges will be more fully formulated.

I shall not cease my efforts to sustain the Canons of the Church inviolate, or the rights they secure to the Laity, neither shall I cease to oppose injustice, oppression and untruth.

At the risk of seeming to use needless repetition, I have stated matters minutely, for there still remain the *spoken words* which may yet have to be brought to the front.

As to your Lordship, you have, I submit, two honourable courses open to you, and only two—one of which you must choose, and without prejudice to future action. Either stand your trial like a man and a christian, or publicly and sufficiently make the *amende honourable*, if such a step can be permitted, for the errors into which you have fallen or been led, and the injuries you have done in misguided hours to the Church, its Ministers, and its Communicants.

I have the honour to be, your obedient servant,

HENRY YOULE HIND,

Member of the Synod of the Diocese of Nova Scotia and Member of the Synod of the Ecclesiastical Province of Canada.

Windsor, Nova Scotia, March 31st, 1887.

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APPENDIX.

NO. I.

THE LORD BISHOP'S LETTER TO MR. HIND.

HALIFAX, Nov. 20th, 1886.

MY DEAR MR. HIND,—Assuming that you must be much troubled by the situation of your son Kenneth, I think that I ought to explain it to you as well as I can.

He appears to be the victim of self-conceit. In a letter of Sept. 18th addressed to me while in the U. S. he actually denies my right to choose the hymns in my own chapel when present, without satisfying him as to the grounds on which I made the selection, and claims an absolute right to ignore the selection made by my direction in my absence.

He speaks of himself as Priest in sole charge of the Chapel.

You might perhaps find out from him when or by what document he was placed in such an independent position.

As a fact his only license was to assist me in the Chapel as a Deacon, and he has had no special license as a Priest.

I am much amused by learning that he arrogated to himself peculiar dignity as my Chaplain to the disgust of some of the other Clergy. But he was only called Chaplain because he officiated in my Chapel, which is a very different thing.

One would have supposed that his constant use of the title would have reminded him that he had no independent position whatever, not even such as an ordinary Curate has in some respects.

As a military man said the other day he had always supposed the position of a Chaplain to be somewhat of the same nature as that of an A. D. C.

During my absence he has always been directed to go to my house every Friday morning to see whether there was any communication from me through my wife.

This he has refused to do during my late absence. He complains in the above letter of the many disagreeable things that he has had to endure, and I should have been obliged to come to an understanding with him on my return home, for I had not the slightest wish to retain him if he found his position unsatisfactory.

But while at Chicago shortly before my return I received the astounding intelligence of his misconduct and treachery with respect to the G. F. S., in

consequence of which I left Chicago at the first hour at which I was at liberty, and travelled day and night to share with the directors of that Society the heavy burden laid upon them.

I thus returned home sooner than was expected, Friday Oct. 15th, when I ought strictly speaking to have immediately sent to him his dismissal, but in order to give him every chance I waited some days hoping that he would have the good sense to come or write and *apologize* for his wrong doing, but all to no purpose, for on Friday 19th he wrote me :—

"Your Lordship's displeasure has been of course incurred by my mode of action in the sad trouble that has occurred in the House, of which you doubtless have heard. With respect to it I feel perfectly justified in what I have done, inasmuch as I acted consistently with my office as a Priest of the Church."

My answer to this was to ask him to come and see me the next morning, and I then pointed out to him the mischief that had been done, and he agreed, still insisting upon the propriety of his action, that his connection with the Chapel had better cease at an early date.

From that day to this he has never come to see me, nor had he in any way whatever retracted his assertion of his right dealing until Tuesday last, when finding that everybody whose opinion was worth having was against him, he admitted in writing that he had done wrong, but insisted that it was only an error in judgment.

This plea is utterly inadmissible, because he had not endeavoured to attain any guidance.

He says he was afraid to consult me, because he feared that I should turn his proteges out of the House. (The very reason for insisting that they should voluntarily leave it or allow the truth to be told). But admitting this plea there were the city Rectors and the Archdeacon who would have been safe guides, but like Rehoboam he followed the advice of the young men, whom he has in everything made his confidants, even betraying to them his correspondence with his Bishop until he has well nigh ruined himself.

The facts which I will briefly state, that you may have them correctly, are that 2 of the daughters of the woman in charge of the Girls' Friendly Society's House, where he resided, sinned grievously, and one of them was married by him in March openly, and went away with her husband, the other, Emily, was married secretly by him April 26th, and although I was with him at the Chapel on that day both before and after the marriage he never alluded to it.

In his return of work and of his official acts for that week it was not mentioned.

He was perfectly right to marry the transgressors, but the concealment was absolutely unjustifiable.

It would have been so in any case, but here the great aggravation was that the girl was a member of the G. F. S. whose central rule is that any departure from the path of purity forfeits membership, and yet he, living in the Society's House and regarded as a guardian of its principles, conspired with her and her

mother to keep from me and from the ladies the knowledge both of the marriage and of the previous sin, of which he admits that he was aware at the time of the marriage last Easter.

Thus he allowed the ladies to continue to hold their meetings in the House inculcating and endeavouring to promote a horror of all that is impure and unbecoming a christian woman, while the transgressor was still residing there and preparing for the birth of her child, which occurred July 18th, but was only known to them through an accidental visit of Mrs. Binney to the kitchen in October, when to her dismay she saw the child, then nearly 3 months old.

She then, being President of the Society, went to your son's rooms without any suspicion of his knowledge of the melancholy fact, and when almost broken-hearted she spoke with tears of this sad fall of one of the girls over whom she watched with tender care and anxiety, he, instead of sympathizing with her, treated the matter of little consequence, saying that her elder sister had offended in the same way, and then becoming angry (conscience stricken, I suppose,) grossly insulted her.

For this last offence I am bound to say that he apologized after my return home.

He on the next Sunday preached a sermon understood by all acquainted with the circumstances as a direct attack upon Mrs. Binney and the Society, which he knew to be the object of my care, in which I have been most deeply interested.

He thus not only betrayed the trust reposed in him, but actually condemned the principles of the Society which I had publicly at the Synod warmly commended and urged the Clergy to support.

There was a clear honest course open to him. He was at liberty to object to my teaching and to prove that all the Bishops are wrong in supporting this Society, but *not* in my Chapel, nor while claiming a position in connection with *me*.

If he could not conscientiously support it and advocate its principles, he was bound in honour to resign, but we know that while listening to my words at the Synod July 1st, he was concealing a crime of which he had been conscious for at least 2 months, and which was soon about to bear fruit, for the child was born on the 18th.

One might have expected that even if he had been blind or dead to his obligations previously, my strong words respecting the Society and its principles would have awakened him and opened his eyes to the anomaly of his situation as resident in the Society's house and officiating in my Chapel, but even now he appears unable to discover the true character of his course of conduct, and he has been up to the last as frivolous and devoid of any sign or appearance of penitence as though he had done no harm, and the grievous injury inflicted by him upon the Church as well as upon the individuals concerned were a matter unworthy of his serious consideration.

I had hoped that with advancing years there would have been an increase of seriousness and of wisdom.

He has had unusual opportunities for study, but has not improved them. His sermons are not by any means better than at the first. May I suggest that you should enquire how many hours he has daily devoted to study of such a nature as to fit him for his position.

At his own request his connection with the Chapel ceased Oct. 31st and his license given only for the Chapel became *ipso facto* void.

However, at his special request I gave him permission to officiate at the early celebration and to preach in the evening on Sunday 7th.

This was a special favour, and I hoped that he might avail himself of the opportunity to admit that he had acted injudiciously if not criminally, and to express his regret that so much scandal had been caused.

But instead of so doing he glorified himself, treating the attendance at the H. C. as "a proof of their love and esteem," whereas several were there according to their custom without reference to him, and several others went merely because he had gone from house to house or written urging them to attend upon the occasion.

Taking his own words as an avowal of his object in getting the people together, I held and still hold that it was a profanation of the Holy Mysteries and in my opinion an act of Sacrilege.

If he had merely sent a general notice of the intended celebration, leaving people without any solicitude, I should not have said a word in condemnation.

He moreover claimed in his sermon the credit of having raised the congregation from a very low estate, and in fact implied in plain terms that till he came they were in ignorance and darkness.

Feeling that he had manifested an entire misconception of his position and his duty, and, which was still worse, of the heinousness of the sin of which those girls had been guilty, without the slightest suggestion of any regret for the scandal that he had caused, I wrote that I could not conscientiously allow him to take charge of another Parish without some mark of my view of his conduct.

I wrote him that I could not issue another license until after a short interval of suspension, but that if nothing more came to my knowledge against him, I would be ready to grant him a license to Newport before Christmas, trusting that he had learned a lesson which might beneficially affect his future life and conduct, and then at length he admitted that he had done wrong, but only through an error in judgment, while at the same time he proved his unfitness for any cure of souls by treating those heinous offences against morality as a private offence between him and myself, entirely ignoring the scandal and injury to the Church of which he is a minister, which ought to have caused him bitter grief and penitence.

He seems incapable of any thing like a serious view either of life or of death, and unless his frivolity and propensity for joking at all seasons can be checked he will never win the respect without which the work of the ministry must needs be unfruitful.

Even those who have been most pleased with his sociable qualities have said that he was altogether unfit for the ministry.

Much of his time has been spent with two Presbyterians S— and S—, the former decidedly opposed to our Church.

I have thus, with much pain, explained briefly the circumstances, hoping that your advice may have weight with him.

Believe me, yours truly,

(Signed) H. NOVA SCOTIA.

NO. II.

[This letter and the reply were published in the Halifax "Mail" and "Herald" on the 8th and 9th Dec. 1886.]

MR. HIND TO THE LORD BISHOP.

WINDSOR, N. S., Nov. 26th, 1886.

MY DEAR LORD BISHOP,—I can not reply to your very voluminous letter to me of the 20th inst. for the following reasons:—

- 1.—It is exceedingly libellous and is under consideration.
- 2.—It is exceedingly misleading.
- 3.—It has been preceded by a public document, bearing date Nov. 15th 1886, which has been widely circulated.

This public document states that the Diocese is the field it is designed to influence.

This document is signed by 16 matron and maiden associates of the Girls' Friendly Society, and of these your wife is the president.

This document states, over the sixteen matron and maiden signatures, that "they are much grieved to learn to-day the circumstances of the late scandal at Lansdowne Terrace, and desire to put on record an expression of the same and record their approval of the action taken by their Patron, the Bishop, in the matter."

Your wife is president of this Court of matrons and maidens who pronounce, record and disseminate judgment respecting the conduct of a priest of the Church of England, you, *ex officio*, are bound to protect.

On the 16th inst., as a letter over your Lordship's signature informs me, you took the action referred to in a document signed by the 16 matrons and maidens, dated the 15th inst.

How is this? Who told these matrons and maidens what to do?

Now, these are the facts of the case on which these women record their approval of your action before it is taken:—

One evening in April last J—, D—, aged 21, asked the Rev. Kenneth Cameron Hind, M. A., Chaplain of your Lordship's private Chapel, to marry him to E— L—, aged 20. E— L— is the daughter of your then ten-

ant in the Girls' Friendly Society's House, J. D. ————, received his request with tears in his eyes, saying that the marriage was necessary. The mother, your tenant, earnestly pleaded with the Rev. gentleman that he would not tell the Bishop, fearing that your justice would not be tempered with mercy. The Rev. gentleman did marry them on the 20th April, being Easter Monday. The marriage was illegal.

After the marriage, the wife went to work, the wife to her mother's rooms she rented from you, and the husband to his home.

Some weeks after the marriage, the Rev. gentleman went as usual to your house, among other things, you said to him, "By the way, I hear E. ——— is married—was there any reason for the marriage?" The simple and expressive answer given was this, "He asked me to marry them." At a subsequent period you examined the Marriage Register, and the matter dropped.

Months passed, and a child was born. The baptism took place in your Chapel, was duly registered by the Rev. K. C. H., and all went on as before, the husband being still away and the wife with her mother in the rooms she rented from you at the G. F. S. H.

One day last September, (1st Oct.), your wife, the President of the G. F. S., went to the kitchen Mrs. L. ——— rented from you, and saw E. ——— D. ——— there with her baby. She asked questions and then proceeded from the kitchen, in a state of great excitement, to the rooms the Rev. K. C. H. rented from you.

Here the scene you describe to me is alleged to have taken place. Shortly after the wife went to her husband in the States, who was then able to provide for her, having found work.

But the evil was done, and the well kept secret laid open to view.

I now return to the public document signed by the 16 matron and maiden associates of the G. F. S., and of, which establishment your wife is President.

This court says—The associates express "their deep grief at the course taken by Mr. Hind—the ex-Chaplain, then in charge of the G. F. S. House. How like women in council?" The Rev. Mr. Hind was never in charge of the G. F. S. House. He had nothing whatever to do with that body. He was simply your Lordship's tenant, paying you four dollars a month for his room. Mrs. B. ——— was also your Lordship's tenant, paying you five dollars a month for the kitchen and her room. Your Lordship received a rent of 200 for the rooms specified.

I mention this circumstance because erroneous impressions prevailed in the Court of 16 matrons and maidens put on record against the ex-Chaplain, a judgment wholly untrue, and adapted to mislead—but more than this—their tribute the document embodying this untruth under episcopal authority throughout the Province, with their names attached.

I merely mention this fact to show how unwise and wrong a thing it is to permit a Court of 16 matrons and maidens to pronounce judgment on *ex-parte* statements, and embody in that judgment statements absolutely untrue and misleading, against a Priest of the Church of England, then circulate it through the Diocese under episcopal authority. Further—how dangerous it is for the

Church that this thing should be done and authorized by you. Still further: that your Lordship should develop in so potent a form the amazing inconsistency of exalting the office of a Priest by your practice and teaching, yet countenance the condemnation of a priest by women, your own wife being one of them, and authorize them to circulate the defamation.

One point more. On the 15th Nov., the day on which this Court of 16 women held its session, pronounced its judgment, and determined to disseminate it throughout the Diocese, the Rev. Kenneth Cameron Hind, M. A., "the ex-Chaplain," writes as follows to your Lordship:

"Let me once for all tell you, that God in whose sight I am, knows my heart, and that what I have done was from no desire to conspire against you.

"My heart bled for that poor old woman, and I was frightened to tell you the sad affair, fearing the consequences that must result."

On the 16th your sentence, anticipated by the Court of 16 matrons and maidens, and couched by you in language too awful to repeat considering the premises, and being terribly libellous, refuses,—First—License. Second—Letters Dimissory, coupled with,—Third—Suspension for a stated period: the whole and each being absolutely illegal, contrary to the Canons of the Church and worthy of the 16th Century, when the faggot and the stake were at the disposal of Bishops.

After the publication of the Document signed by the 16 matrons and maidens, without any solicitation being made, one of the associates who had signed, voluntarily came to the temporary lodgings of the Rev. Kenneth Cameron Hind, and in tears described how she had been persuaded to affix her name. Others were anxious to see him before he left Halifax and explain how their names appeared in such judgment against him. What a tale this righteous, womanly action tells. What spiteful and gloomy influence it discloses.

If your Lordship should have to be put in the witness-box, the only charge, divested of verbiage, you could conscientiously and truthfully make is this, The Rev. K. C. H. _____ to John D. _____ (she being a member of the (G. F. S.)), having been previously told by her lover that the girl was *eccentric*, and he did not tell the Bishop in order to save the mother from being turned adrift.

He was faithful, at his own risk, to the prompt writing from him by a distressed and imploring mother. He is as free from the imputations you make, in so fully worded phrases, as freshly fallen snow, and you know it, my Lord.

Now my Lord Bishop, you see what a mess you make of things by being a law unto yourself and failing to speak and enjoin the truth, the whole truth and nothing but the truth.

Of course, in the interests of justice and the Church, and I may add of Society, the Rev. K. C. H. must be placed exactly where he was before the decree of the 16 matrons and maidens was distributed throughout the Diocese, and before you took upon yourself in defiance of the Canon of the Church, to pronounce a terrible sentence, without trial, without listening to the accused, and in opposition to the laws of God and man.

The finding of the 16 matrons and maidens must be quashed, and that jury disbanded. No such thing could be tolerated by clergymen or laymen in this 19th Century in a Protestant Church. It might have passed in the 16th—the faggot and the stake period—but that day is long since gone by.

The ladies must settle among themselves why they were beguiled into signing a document so cruelly unjust towards a young Priest of the Church, how they were enticed to spread the poison, and how they were led to try and make the wrong a ceaseless brand at the outset of a promising life.

No one knows better than your Lordship the force of the maxim '*Literā scripta manet*,' and you seem to have strenuously exerted yourself before your Chapel Committee, before the Girls' Friendly Society through your wife, and over your own signature, to stamp your unrighteous and unlawful sentence indelibly, that it may be for ever a record. There is no christianity in this act. There is no justice. It is an offence against the Canon of the Church you are bound to support. You have brought women to your aid—a thing unheard of, and report says that you have actually used your place in your own private Chapel to promulgate a sentence which you know to be contrary to the law of the Church.

Your obedient servant,

HENRY YOWLE HIND.

NO. III.

REPLY OF THE LORD BISHOP.

HALIFAX, Nov. 30th, 1886.

DEAR MR. HIND,—In acknowledging the receipt of your letter this morning, although I should take exception to a large part of the statements therein, I will only now take notice of *one* error evidently arising from a misconception of the position of the "16 Matrons and Maidens" of whom you speak as a "Jury" or "Court." They met together as the officers of the G. F. S. Branch in connection with my Chapel. This is a world-wide Association, instituted with the approval of the Archbishops and nearly (if not quite) all of the Bishops of the Anglican and American Communion, with a definite principle embodied in a "Central Rule," which those ladies are bound to maintain and to protect. The House in Lansdowne Terrace is hired avowedly and definitely for *them*, and at length with great reluctance, for they had hoped that the scandal might be kept from the public, they met together, and for their own sakes, as well as for the sake of the girls committed to them, adopted a resolution. If you mean to say that a body of ladies associated in a good work are not at liberty to condemn either a Priest or Bishop, who injures their cause, I can only say that I differ from you.

That I had nothing to do with their resolution (being away from home at the time of their meeting, I did not see it until after it had been adopted) you

might infer from the curious *non sequitur*. It was to be sent to Mr. Hind so that the Diocese might know. How sending it to him was to make anything known to the Diocese, they are unable to show, and I am told that it has not been circulated.

Yours truly,

H. NOVA SCOTIA.

P. S.—As the Friendly Society is part of the system of my Chapel, your son, so long as he was my assistant there, could not evade his responsibility in connection with it, and was only accommodated with lodgings in the House of the Society as such assistant. Mrs. I—— was definitely in charge of the G. F. S. rooms, for the care of which she was paid, her rent being fixed accordingly. She had cellar and kitchen, three bed rooms, one of the best in the house, and bath room large enough for a child's bed.

NO. IV.

THE LADY PRESIDENT'S PUBLISHED LETTER.

FOR ASSOCIATES ONLY.

[Copy of a letter addressed to the Associates of the Girls' Friendly Society by the President. Printed at their request.]

MY DEAR FRIENDS AND ASSOCIATES,—I have called a meeting to-day under very sad circumstances, so sad and painful that I shrink from alluding to it, and I now only do so because I feel I am doing all my fellow-Associates injustice by my silence.

The Girls' Friendly Society has had a great injury done to it by those who should have been its defenders and supporters, "wounded indeed in the house of its friends." I am sure that on understanding the real state of the case you will be much pained and shocked.

I am induced at last to make the effort to tell the whole story, which I avoided doing before, as the Bishop's Chaplain was so intimately connected with it; but you as ladies ought to have it in your power to correct mis-statements which have been circulated, and to show by your actions and words how entirely you condemn the wrong doing of all concerned.

The facts are these: Two sisters, daughters of the care-taker of the rooms in Lansdowne Terrace and G. F. S. members, fell into deadly sin, as has since transpired. The elder was married by the Chaplain openly and went away. The second girl was married by him on Easter Monday secretly at the Bishop's Chapel. (I ought to say here that there seems to be an erroneous impression abroad that the marriage is the cause of complaint against Mr. Hind; but of his whole action in the matter, this was the one thing to be approved, the concealment was wrong.)

The Bishop was not away at the time as is commonly reported, and again

the Church and Vestry with him on the day of the marriage, yet was not informed.

This secret marriage was accidentally discovered two months after it took place; and then Mr. Hind excused himself and said that the girl had married a very nice young man, but no word about a far worse secret, which he was hiding, and apparently did not intend to divulge.

I had an interview with our member, and told her how foolish and wrong she had been to allow any thing underhand in the matter—that she was bound to have sent in first her Guide-book, and that such secreties were injurious to the Society and her companions.

She replied in an injured tone that being married quietly could not injure the Society, but I had no suspicion of the real state of the case, never supposing that the Chaplain could lend himself to any such deception. After that I saw but little of any of the family.

On Oct. 1st I had occasion to speak to the care-taker in the kitchen during our regular fortnightly meeting, and then to my surprise I saw one of our younger members, who should have been at the meeting, sitting rocking a cradle—and on enquiry found that the infant, being two months old, was the child of the girl secretly married as before stated.

In my trouble and dismay I went up to Mr. Hind, thinking naturally he was ignorant and would be equally horrified, but I learned to my grief and dismay, that he not only knew everything, but had done so from the first, but that he had actually entered into an agreement with the guilty parties and the care-taker to conceal the marriage and the sin which preceded it.

Thus, knowing what our Society is, and the Bishop's affection for it, he must cruelly put this indignity upon us that the birth should take place under our roof, which should have been protected by his fostering care.

Thus the House devoted to *Purity* has become a sad reproach. The Chaplain not only connived at the child being born under the Bishop's roof, but also that it should there remain concealed.

We cannot too often recall the nature of this Society. It is essentially one of *Purity*, not for partial restoration, but for absolute prevention. Other Societies take up the same work. Especially does it aim at raising the standard of virtue, and the question should well be considered by us before we enroll ourselves as Associates: do we consider that our bodies are the temple of the Holy Ghost, and that it is an awful sin to defile them in any way?

It should be considered a high privilege to our members to belong to this Society, devoted to Chastity.

The removal of the care-taker as well as the Chaplain, was thus rendered necessary after such betrayal of Trust.

The Bishop having heard the sad story in his absence from home, waited patiently day after day on his return for some avowal from Mr. Hind of his action in the matter, but none was offered either by letter or by word of mouth.

The Girls' Friendly Society, after such irreparable injury might well have expected from him some acknowledgment of the deep offence, and an expres-

sion of regret for the same, but sad to relate, soon after the discovery, and before the Bishop's return, Mr. Hind preached a sermon on the text, "Let him that is without sin among you first cast a stone at her."

Following upon the above circumstances it could not fail to be a direct attack upon the Society, and most injurious to the younger portion of the congregation.

Of the poor fallen girl what could one expect, when her clergyman, both in public and private so condoned her sin?

When I spoke to her sorrowfully of the loss of that precious Pearl of Purity which had gone from her, she indignantly said she could not see why any girl should be blamed for going wrong *once*.

Unhappily two other members have defiantly associated with this family, one of whom was godmother to the baby when baptized, and in spite of my express wish that she should avoid the house, was allowed to continue her perpetual visits unchecked up to the present time.

How shall we answer to the parents for the contact of their daughters with improper companions?

These girls are to us a most sacred charge for whom *before God* we each must give our account. The evil influence has spread—what are you going to do about it?

How are you going to shew these girls that sin is sin, and that to overlook it because of consequences, is a terrible insult to the MAJESTY of God?

Our action to-day may be a matter of life and death to some.

An injury to the soul is far greater than to the body. Surely, if we as Associates give our members to understand that the breaking of a sacred trust on the part of a Clergyman can be called a mistake, the sin of impurity in our members a misfortune, and disloyalty and insubordination misunderstanding, then let us rather throw up our work, and not take upon ourselves the burden of imperilling souls for whom Christ died.

It is the old, old question—Barabbas or Christ? The multitude ranged on one side, not even taking the trouble to learn the truth, and on the other the thorn-crowned Jesus, laden with the sins of the world.

Think what it may mean to palliate sin in the smallest degree. Let us be sure first of the truth of what we condemn, but once convinced let us have the courage to speak fearlessly, unmindful of the popular voice which is as a general rule untrue and dangerous.

What could be sadder than this pitiful story? Five of our young girls, whom Jesus loves, carelessly injured by the very hand which should have lovingly checked and upheld them. Five souls with no sign of penitence, sent adrift with every kind of ill-feeling encouraged, and no word has as yet come from us as a body to mark how grievous is the sorrow and disappointment to the hearts of the Associates who have cared for them.

Do we not learn something of the awfulness of sin as we gaze at the Chancel window of the little Church we love?

"Is it nothing to you all ye that pass by."

Nothing, the agony endured for sin?—*nothing*, ~~the~~ bitter cry, "I thirst?"

Shall we not strive to assuage in some degree that thirst for the souls of men, by whole-hearted efforts, that "He shall see of the travail of His soul and be satisfied?"

Dear friends, the highest principle of our Society has been wilfully violated—are we to look on in indifference?

Of our Patron, the Bishop, what shall I say? No one can tell the care and love he has given his beloved Society, and although but seldom able to be present from press of work, he yet knows the names of all and cares for the individual interest of each.

He has treated Mr. Hind as a friend at all times, and as a father would his son.

What do you think it is to him to know that this trust and kindness have for so long a period been requited by disloyalty and utter breach of confidence?

It is a great blow, and such a shock is felt much more keenly by him now than in his more active days.

Has his congregation, after his long years of work among them, come forward in any way and helped him to bear it by mutual support and love?

It is not yet too late.

Think what it must be in old age to feel the poignancy of the Psalmist's words:—"It is not an open enemy that hath done me this dishonour, for then I could have borne it. Neither was it mine adversary, that did magnify himself against me; for then peradventure I would have hid myself from him. But it was even thou, my companion, and mine own familiar friend. We took sweet counsel together, and walked in the House of God as friends."

Do not let us be discouraged, but let us determine by God's help that this work for Him shall go on, being convinced, in spite of all our difficulties, that He will bless it.

It may mean to us at times much anxiety, sorrow and disappointment, even, as some of us can testify, many tears and sleepless nights, but if it may be granted to us that we see in *some* souls the dawn of a higher life, shall it be in vain?

Our "QUIET DAY" was most helpful, and encouraging, and seemed to make a deep impression on many of our girls. God grant that they and we may have always stamped upon our hearts the words of St. Paul:—

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

[Copy of the resolution unanimously passed at the close of the meeting of the Girls' Friendly Society Associates, November 15th 1886.]

"A misunderstanding having hitherto prevailed among the Associates of the Girls' Friendly Society, they are much grieved to learn to-day the true circumstances of the late scandal at Lansdowne Terrace and desire to put on record an expression of the same, and record their approval of the action taken by their Patron, the Bishop, in the matter, at the same time expressing their deep grief at the course taken by Mr. Hind, the ex-Chaplain, then in charge of the Girls' Friendly Society House.

"*Also Resolved*,—That a copy of the same be sent to Mr. Hind, so that it may be understood throughout the Diocese that the Society censure the sad proceedings which have taken place since Easter."

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